

# Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LVI.—No. 24.

PHILADELPHIA, WEDNESDAY, JUNE 13, 1888.

WHOLE No. 2788.

Entered at the Post-Office, Philadelphia, as  
Second-class Matter.

## The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

OFFICE: 907 ARCH ST., PHILADELPHIA, PA.

(For Terms, see page 11.)

## Selections.

HE doeth much who loveth much;  
and he also doeth much who doeth well.—*Thomas a Kempis.*

To rise from an easy place you  
must make it a hard place. It is  
working above inclination that  
counts.

WE must never separate faith in  
Christ's atoning death from the ne-  
cessity of communion with his risen  
life.—*Rev. Peter S. Menzies.*

THIS the reason why we have two  
ears and only one mouth, that we  
may hear more and speak less.—  
*Zeno of Citium, B. C. 308.*

Meek souls there are, who I ttle dream  
Their daily strife an angel's theme,  
Or that the rod they take so calm  
Shall prove in heaven a martyr's palm.  
—*John Keble.*

NEVER give way to melancholy.  
Nothing encroaches more. I fight  
against it vigorously. One great  
remedy is to take short views of  
life. Are you happy? Are you  
likely to remain so till this evening,  
or next month, or next year? Then  
why destroy present happiness by a  
distant misery, which may never  
come at all, or you may never live  
to see it? For every substantial  
grief has twenty shadows, and most  
of them shadows of your own mak-  
ing.—*Sidney Smith.*

To shun the world's allurements,  
To bear my cross therein;  
To turn from all temptation,  
To conquer every sin;  
To linger, calm and patient,  
Where Duty bids me stay;  
To go where God may lead me—  
This is my work to-day.

I think not of to-morrow,  
Its trial or its task,  
But still, with child like spirit,  
For present mercies ask.  
With each returning morning,  
I cast old things away;  
Life's journey lies before me—  
My prayer is for to-day.

## Editorial Notes.

—The following additional per-  
sons will sail from New York in the  
"City of Chester," Inman line, for  
Europe, on the 23d of this month:  
Revs. Dr. T. G. Apple, and Joshua  
H. Derr, and Elders W. R. Barn-  
hart of Greensburg and J. W. Kie-  
fer, of Kansas City, Mo., the last  
being accompanied by his wife and  
daughter. These brethren go as  
additional delegates to the Reformed  
Alliance which will meet in Eng-  
land, July 6th. It is possible that  
these will be joined by Rev. Dr. G.  
W. Williard, though he may be pre-  
vented from doing so by reason of  
his impaired health, and Rev. Geo.  
H. Johnston of this city. We, with  
their many friends, wish them all a  
pleasant trip and a safe return home.

—Rev. F. F. Bahner, pastor of  
Trinity church, Waynesboro, Pa.,  
has furnished us with a very com-  
plete list of the ministers of our own  
and other churches that have gone  
out from Washington township,  
Franklin county, Pa. It is certainly  
a commendable list, and it is doubt-  
ful if any other section can equal  
it. Indeed, Franklin county has  
quite a roll of those who have en-  
tered the ranks of the ministry. As  
has been often mentioned, old Zion's  
church, Chambersburg, has a goodly  
number of its sons on this roll.

—Those who have not yet sent in  
their orders for the "Proceedings of  
the Conference on Union," should do  
so without delay as the edition is  
limited. Pastors who would learn  
of the things in the two churches that  
would argue for their union and those  
between them, that would seemingly  
be in the way of it, and how the  
latter may be overcome, will find all  
in the papers read by the represen-  
tatives from both churches. Those,  
too, who would like their people to  
inform themselves upon this impor-  
tant subject, should see that copies  
are also in their hands. It is cer-  
tainly the best means of gaining all  
the necessary information for an in-  
telligent and proper discussion and  
settlement of the question of Union  
now so forcibly challenging both  
Churches.

—On the evening of the 6th inst.,  
Licentiate Edwin C. Hibshman, son  
of Rev. H. H. W. Hibshman, D.D.,  
Tiffin, Ohio, was ordained to the  
Gospel ministry and installed as as-  
sistant pastor of Heidelberg church,  
this city. The solemn services were  
under the direction of the commit-  
tee appointed by the Classis of Phil-

adelphia at its late session. Rev.  
H. W. Super, D.D., Chairman of  
the Committee was absent because  
of indisposition. Rev. Dr. D. E.  
Klopp made the address both to the  
candidate and congregation, and  
conducted the ordination service,  
and Rev. Chas. G. Fisher, the open-  
ing and the installation services.  
Quite a goodly number of the mem-  
bership were present and great in-  
terest in the solemn services was  
felt. The young brother will have  
full charge of the services of the  
church during the absence of the  
pastor, Rev. J. I. Good, D. D., and  
after his return, will act as assistant  
pastor. He enters upon his first  
field of labor with prospects of much  
usefulness, and it is to be hoped  
and expected he will give full proof  
of his ministry.

—*The Moravian* lately said, and  
we beg leave to adapt the words to our  
purpose to remind pastors generally,  
"that they ought to see to it that  
in every home where new members  
are added to the Church this year,  
the Church paper enters as a regu-  
lar visitor, soon to become a famil-  
iar friend. It is an undoubted fact  
that the interest in the local congre-  
gation and activity in its organized  
work will be inevitably promoted by  
an intelligent understanding of the  
Church's mission and position. Nor  
can a more favorable time be found  
for securing subscribers. Never  
will people take to the Church paper  
more readily than when they join  
the Church." Will the friends of  
those newly received into the Church  
please aid their pastors in this good  
work of recommending the MES-  
SENGER, and placing it in new  
homes?

—A week or so ago we gave place  
in our Religious Intelligence col-  
umns to a clipping from another  
paper, which said that the Partic-  
ular Synod of New Brunswick, Dutch  
Reformed, declined to favor the  
proposed union of the Reformed  
Churches. At the time, we were  
disposed to doubt the correctness of  
it, or, at least, supposed it to be  
susceptible of an explanation. We  
have since learned, through a reli-  
able source, that the resolution was  
voted down because of a complica-  
tion with another matter of the  
same import, and it was generally  
deemed wiser to take no official  
action by the Synod before the Gen-  
eral Synod of that Church should  
meet, or the report of the Joint  
Committee was presented to the  
two bodies. This explanation, with-  
out going into further particulars, is  
due the Synod and the brethren of  
the sister church.

—President Cleveland and Hon.

Allen G. Thurman were nominated  
as the candidates for President and  
Vice President by the Democratic  
Convention that assembled in St.  
Louis, Mo., the past week.

—The condition of General Sheri-  
dan is still precarious. Whilst  
there is hope, doubt prevails as to  
his ultimate recovery. It is to be  
hoped his life may be spared to his  
country and family.

—Elsewhere we give an account  
of the closing exercises of the  
*Schleight Academy and Kindergarten  
School* of this city, on the evening of  
the 7th inst. It was a pleasure to  
be among the favored ones in at-  
tendance. Our regret was that, be-  
cause of another engagement, we  
could not remain throughout the  
whole evening.

—The summer is hastening apace  
and many families are making ar-  
rangements to spend their summer  
vacation by the sea-side, out on the  
mountains or somewhere else. On  
the score of health this seems to be  
very especially desirable for people  
living in crowded cities, amidst piles  
of brick and mortar. How their  
children revive when they get a  
breath of fresh air out over the hills!  
The same necessity, however, does  
not exist to an equal extent for peo-  
ple living in the country. Their  
homes, with the fountain or running  
brook near, or the mountains not far  
off, are to them for the most part the  
best summer resorts, oftentimes the  
envy of city folks. Their churches  
are not far off, and they are not so  
much in danger of forgetting their  
duties as those who break up for  
awhile their family order and get  
beyond the immediate influence of  
their own particular congregation.  
But all should watch and pray where-  
ever they abide.

—The sexton is of much import-  
ance in the congregation, more than  
he generally thinks. Some occupy-  
ing that position, however, know  
little or nothing about their duties  
and the proper way to perform  
them. Some one has said, there  
ought to be a training school for  
them, so that they may be better  
fitted for their positions. Beyond a  
doubt it would add much to the  
comfort and health of those who  
frequent the churches they have in  
charge on the Lord's Day, if every  
church had a well qualified sexton.  
The *Christian Leader* says to him:

"My five rules are—1. Ventilate  
the church the instant a congrega-  
tion leaves. 2. Hand the minister  
notices, if possible, before the ser-  
vice. 3. Touch neither window nor  
furniture while a service is in pro-  
gress. 4. Show strangers seats as  
if receiving a favor. 5. Move up  
and down the aisles as noiselessly as  
possible."



## Poetry.

## CHRIST MY LORD.

BY REV. ERNEST G. WESLEY.

O earth life, dark and painful,  
So strewn with sigh and tear,  
So tossed by storm, so changeable,  
So rent by sudden fear!

But Christ my Lord,  
The Eternal Word,  
By His great might  
Floods life with light.

O earth path,—cold and cheerless,  
O'ercast by darkness deep,—  
I tread thee, wand'ring, homeless,  
A lost and trembling sheep!

But Christ my Lord,  
The Eternal Word,  
With love untold  
My soul doth fold.

O earth fight, fraught with danger,  
How strong thy battle tide;  
How fierce the foeman's anger,  
No spot where heart can hide!

But Christ my Lord,  
The Eternal Word,  
Doth hear my cry,  
My feeblest sigh.

O heav'n life, joyful, endless,  
Thy fadeless glories shine;  
Thy realms of pleasure, shoreless,  
My King has made thee mine!

For Christ my Lord,  
The Eternal Word,  
The Father's Son,  
My heart hath won.

## Communications.

For Reformed Church Messenger.

## MINISTERS AS FISHERMEN.

"Come ye after me, and I will make you fishers of men."—Matt. 4: 19.

*Baccalaureate Sermon preached before the graduating class of the Theological Seminary, Lancaster, Sunday, May 6, 1888, by Prof. E. V. Gerhart, D. D. Published by request.*

The Apostle John says: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Further on in this same fourth chapter of his first epistle the same divine truth is taught. "God is love; and he that dwelleth in love dwelleth in God, and God in him."

According to this teaching of the apostle, who is distinguished from the other eleven chosen disciples by the fact recorded by John himself that he was the disciple whom Jesus loved, the idea which more profoundly and completely than any lays hold of God's nature and character is pronounced by the word *love*. Creation and providence, the kingdom of God, the organism of the Christian Church, the genius, the functions and the aim of the holy ministry, are each and all referable, not to divine sovereignty, not to divine omnipotence, but to the wisdom, goodness and power of triune love.

To men of this world the distinguishing qualities of God as absolute love are utterly unknown. Even the possibility of its existence is not presumed by any pagan literature. In the Abrahamic covenant

and in the Mosaic economy, the beating of the heart of divine love is felt when with a sympathetic spirit we read the books of the Old Testament; but by the writers of these books the unique qualities of triune love were not clearly discerned; and not clearly discerned because not manifested in a perfect impersonation. For the first time in the history of the world the life of love came to light when the personal Word was made flesh, and dwelt among men, and men beheld his glory.

The word that expresses God's essential nature, and pronounces the principle of the first creation in the first Adam, especially the principle of the new creation in the last Adam, the word that gives character to God's dealings with angels and with men, with the bad as well as the good, is the word that expresses the law, and the character of the functions of the holy ministry. The office of the ministry is the office of Christian love. Christian love is the absolute love of God asserted and realized in the Person and Mediatorship of Jesus of Nazareth.

The wisdom of incarnate Love selected and called twelve disciples to a service designed to minister the heavenly gifts of love to all men. To the same service others have been called from age to age. An order of men has by the Holy Ghost been continued in the Church, chosen and set apart especially to the ministry of Christ's love. They are fishermen who go a fishing in the sea of apostasy and misery to catch men with the Gospel-net in order to translate them into another sea, the breadth and length, the depth and height of the love of Christ.

*Ministers as fishermen*, moved by Christ's love to the work of catching men for the kingdom of God, will be the subject which I shall endeavor to present.

## I.

An order of workmen designed to be fishers of men in the service of a kingdom of love distinguishes Christianity. No such organization nor any such office is found in the world. Among pagan nations great men (1) do not aim at distinction by a self-forgetting service done for others. Instead, the heathen seek after greatness by subjugating men; the masses are used as tools or slaves for the success of cold and selfish ends, and used by the ruthless infliction of indescribable miseries. Man meets man hyena-like, each aiming at advantage by cruelty and destruction. Boys glory in the tiger-spirit. Even in countries over which the Christian Church is seeking to sway her scepter, the law reigning universally among worldly-minded men is the law of selfish cruelty. How strange it is, how characteristic of human sinfulness, that man like a beast preys upon man. The natural heart is more ready to care for the well being of an animal than for the prosperity

(1) Matt. 20: 25-28.

and honor of the poor, though formed in the image of God.

This enmity of men toward men, this utter lack of personal sympathy with the sufferings of the masses, this depreciation and contempt for human personality, is universal. It characterizes pagan religions no less than pagan governments. It characterizes the schemes, the labors and struggles of all classes in Christian lands who are ruled by the selfishness and worldliness of the carnal mind. Jesus of Nazareth is the first man who announced and perfectly realized in his personal history the contrary principle. He is the only founder of a religion whose genius is love, whose work is a ministry of love, whose ultimate end is the perfection of love. He is the first man and the only man who has organized a body of men to teach the truth of love, to fulfill the righteousness of love, to labor in the wisdom of love, to minister the gifts of love to high and low, whether worthy or unworthy; the chief aim being to make all persons, however much despised and trodden down by wealth or power, the members of a new community where with equal freedom all alike, according to their capacity, are made partakers of every form of blessedness on earth as well as in heaven.

Ministers of the Gospel and church members have indeed in all ages come short of the lofty ideal taught by the Master and exemplified by his life; nevertheless in every period of the Christian era it has been true, that the self-sacrificing ministry of divine love has been found nowhere but in the membership of the Christian Church, and found among no class of religious teachers but the bearers of the mediatorial office of prophet, priest and king, constituted by the Christ.

Here is found the dignity, the strength, the efficiency and unspeakable joy of Christian fishermen. They are called, clothed with authority and endowed with gifts to this one end, that they seek the lost, bring back the prodigal to his father's house, feed the hungry with natural food and spiritual food, purify the unclean, enrich the poor, lift up the fallen, and raise the dead from the sepulcher of spiritual death to the light and freedom of the new life. The love of Christ to apostate men becomes in his ambassadors and people a self-sacrificing love active toward all who are suffering the miseries of a common apostasy. Responsive love toward Christ becomes sympathetic and Christ-like love toward men. Only in the degree that Christ's ambassadors are distinguished by the genius of divine love do they fulfill the ministry of the Gospel. As we grow in an understanding of our mission and actualize it in word and deed, the Church is rich in the fruits of the Holy Ghost, and becomes a mighty power in promoting the intensive and extensive growth of the kingdom of God.

Party spirit in a congregation,

feuds among families or ministerial brethren, uncharitable judgments, denunciations of persons, schemes to gain advantages one of another, these and similar dispositions and movements are all of the world, not of Christ. They indicate that the fundamental law of Christian character and of the Christian ministry is invaded. Just in that degree the Church, the only community of love in existence, is weak, lean and inefficient.

## II.

Christian fishermen are called and empowered to catch *men*. Men possess an intrinsic value. Positive worth makes them worthy of being caught. So fearfully and wonderfully made is man, so noble are the capacities of personality, so grand is his mission, so exalted the destination even of the meanest child, that compared with all other creatures of God no object is so worthy of the labors of Christian fishermen as the prodigal son. And by the prodigal I do not mean the few who like Alpine peaks stand forth prominently on the plains of history in art or science, in poetry or philosophy, in moral heroism or religion. I mean the masses of mankind; all ranks and classes from the highest to the lowest.

Here Christianity joins issue with the judgment of the great ones among pagan teachers, also with all civil rulers, legislators, scientists and philosophers in Christian lands, those only excepted who are more or less animated by the transforming spirit of Jesus Christ. Wherever there is tyranny, or oppression, or slavery; wherever the right to moral freedom of man as man is denied, or wherever among the poor and the ignorant the co-equal intrinsic dignity of personality is ignored, a wrong is done to human worth.

Men are formed in the image of God. Amongst the debased millions of our race there is not a single exception. Though distorted and falsified, that image may be distinctly seen even in the lowest of the low. The profoundest, the richest and the most permanent instinct of every man, woman and child, is the instinct toward God. Vices, immoralities, selfishness and fiendish cruelties do indeed abound. The law of sin seems to be an ineradicable force. But the principle of righteousness in human nature is deeper than the law of sin. There are hidden cords in which the rich tones of divine love are latent; cords attuned to the harmonies of heaven; true though it be that "the whole world lieth in the evil one." (1)

In all men there is the capability of being born from above of water and the Spirit. Among the wicked there is the slumbering possibility of a transformation under renewing grace into the beauty of righteousness. Led captive of Satan and

(1) Gen. 5: 19.



held in bondage to the dominion of the kingdom of darkness, the willing subjects of this foreign dominion carry in the depths of their being a positive fitness for the liberty of the children of God, a fitness which is more truly human than the depravity of their fallen life. Men are liars, profane swearers, adulterers, thieves, drunkards, revellers amid the gross pleasures of sensuality, yet this is only one phase of humanity. Another phase must be emphasized. Degradation, iniquity and crime of every grade are contrary to genuine humanity. Iniquities proceed from the false nature which through the "instigation of the devil" has supervened and perverted the action of all genuine qualities of manhood. Transgressors are carrying on war against themselves. The genuine man feels himself wronged, abused and accursed. He struggles against the violations inflicted by a false selfhood; but he is always anew overborne, subjugated and manacled. The unclean are capable of purity; the vicious capable of virtue; the thief capable of honesty; the slaves of worldliness are constitutionally fit to become freemen of Christ: nay, all without exception, however worthless apparently and vile, may, whilst feeding swine, come to themselves, and remember the house of their Father from which they have gone away into a far country.

Further, let us call to mind the fact that men are the only beings that possess these exalted capabilities. They alone are intrinsically qualified to become the members of the new creation. They alone are capable of redemption. Throughout the wide universe we know of no fallen moral agents who may be redeemed and saved but men; none who may be washed, and justified, and sanctified, and glorified, but human sinners. So far as we may be able to judge in the light of messianic revelation, the Devil and his angels have no redeemability. The word became flesh, not to help angels, but to help the seed of Abraham. (Heb. 2: 17.)

If we peer into sub-human kingdoms; if we search throughout the vast regions of the physical heavens above, or explore the dark places of oceans and caverns of the earth beneath, we shall find wonders innumerable declaring the handiwork of God. We shall behold works of grandeur and beauty. All along our route we shall discover traces of a master hand, prophecies of something greater that is to come, types of a being more beautiful and more sublime, whose advent at every turn is proclaimed; but we seek in vain for the final goal. The endless systems of suns, moons and stars are meaningless. The multitudinous processions of mysterious organisms seen in the history of the earth are meaningless. The fish of the sea, the fowl of the air, and the beast of the field call one to another: What does

chaos mean? Why are we living and dying? From beneath, from above, from all around, there comes no answer. At length the last day dawns, the day of the light of life. From the heaven of heavens a voice is heard, saying, Let us make man in our image, after our likeness: and let him have dominion,—let him have dominion. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Then the light of life began to shine. Then began "the music of the spheres." Not until then, creation put on her imperial crown.

A personal creature more worthy of God than man has not been formed. When an ethico-spiritual constitution has been produced, capable of being assumed into vital union with God in the Person of His only begotten Son, the infinite wisdom of creative love is satisfied: not before. With profoundest reverence it may be said that man is the *ne plus ultra* of divine workmanship. What can be higher than the only begotten Son of God, God of God, very God of very God? And among creatures, what can be more excellent, more noble, more worthy of divine complacency and delight, than a spiritual constitution fitted for personal and indissoluble union with the only-begotten of the Father? The humanity of Jesus is as to substance the humanity of every member of our race. Between all men and His peerless perfection there is no *essential* difference. The uniqueness of His personal history does not imply that His humanity was of a different *kind*. From all other men Jesus differs only in this, that the original capabilities of manhood are by Him asserted and regenerated, advanced and matured—capabilities which all nations, kindreds and tongues, share with Jesus, but fail to assert and realize. Though unrealized these divine capabilities have by the constant inbreathing of the Creator been perpetuated from generation to generation. They have not perished. All men are by their nature qualified for a new birth of the Holy Ghost, whereby they become very members incorporate in the mystical body of which the glorified Jesus is the living head.

With solemnity I repeat it: Fallen man is an object worthy of redeeming love. The masses in our land, degraded by wickedness, sunken in the abyss of sensuality, are worthy of the self-denying toil of Christian fishermen. No other objects are so worthy of the labor and service, the patience and self-sacrifice that Christ requires of all His people, especially the office-bearers in His church. In all the afflictions of the Israelites, Jehovah was himself afflicted. (Isa. 63: 2.) Over the inhabitants of the city who condemned Him, mocked Him, and crucified Him, Jesus wept. The heart of God sympathizes with His

offspring (1) who have become guilty transgressors. God loves the world. Is it not becoming that we cultivate and practice the same love? To catch men is of all vocations the most becoming and the most ennobling work of the followers of Christ.

### III.

To be a good fisherman, and catch men for the kingdom, is an art. The work is to be learned, and learned only in the school of the Master-fisherman. Said Jesus to the disciples whom he called: *I will make you fishers of men.*

No one becomes a fisherman by nature. Natural endowments, or natural discipline, or extraordinary natural gifts, do not furnish the required fitness.

Nor can any one become a fisherman by human learning. He cannot get either the required knowledge, or ability, or skill. The training acquired by a long course of classical study is a matter of primary importance. But the knowledge of Latin and Greek, of mathematics, of natural science and the various branches of philosophy do not make a man a fisherman. You will search in vain for a fisherman in pagan Greece. In vain you will search among all the representatives of secular scholarships.

The curriculum of a Theological Seminary is of immense value. But no department of theological study will by itself make a man a fisherman. He needs the power to expound Scripture, the skill to construct a sermon, the ripe judgment to deal with times, occasions, and unforeseen circumstances as they may arise. Practical judgment, ability to speak, and insight into the meaning of Scripture are indispensable. But a man may have all these necessary qualifications, yet not be skilled in the art of catching men.

The art of catching men for the kingdom is a *Christian* art. Christian I call it because the art is taught by Jesus Christ. There are two ways in which he teaches men this divine art. One is through the medium of other agencies—the Bible, Christian literature, and schools. The other way in which Christ makes men fishermen is by his own direct tuition. *I will make you fishers.* It is this immediate teaching by his Holy Spirit which I wish to emphasize.

Jesus Christ is the first genuine fisherman. He of all religious teachers first discerned the intrinsic worthiness of our fallen race. Man, though sinful, guilty and degraded, Jesus deems worthy of being caught for his kingdom, worthy of being caught even at the sacrifice of his life. To establish his kingdom, and raise men from the mire of moral corruption into the purity and beauty of His kingdom, is in His view worthy of God. Before Him no teacher ever thought this.

Jesus translated his mind into ac—

1 "Being then the offspring of God,"—Acts 17: 29.

tion. He undertook to carry out his judgment, and he achieved what he undertook. He came into this world to catch men, to draw them out of the sea of wickedness and death. Did he fail? Did his purpose end in shame? Did he or did he not establish a holy kingdom? Did he or did he not regenerate the life and transform the character of corrupt men? The history of his Church through nineteen centuries proclaims the answer.

At least two things are necessary in a teacher of art: experimental knowledge, and the ability of a skilful trainer or disciplinarian. In both respects Jesus is pre-eminent.

The experimental knowledge of human nature Jesus possesses by his human life. Born in a stable, and brought up as the son of a carpenter, he lived through infancy, and youth, and manhood, subject to the infirmities of man's earthly life, subject to temptation "in all points," and was condemned to the death of a malefactor. At the same time he sounded man's profoundest spiritual capacities. He developed in his humanity the perfect communion of love with God whilst suffering the condemnation due to sin. He tasted the bitterness of death, yet resolved human death into immortality. Exalted to the right hand of God, he is now experiencing the transcendent excellence of human nature. Beginning at the lowest point, he has lived through all possible epochs and periods of human history. As he knows man's nature, his degradation and his high moral worth, his misery and blessedness, as he knows man's guilt and man's yearning after God, no other teacher knows or has known.

As regards practical skill in training men for the art of a fisherman, behold his achievements. From the day he began his ministry in Galilee he has been calling, and discipling Jews and Gentiles to go forth and cast the gospel net into all seas. They have gone forth toward the east and the west, toward the north and the south, everywhere under his guidance drawing in the net filled with fishes. What fisher trained by him has failed to become a successful catcher of men?

Possessing complete experimental knowledge of this unique school of art founded by him, distinguished by a skill in training fishermen equalled only by his experimental knowledge, Christ declares: *I will make you fishers of men.* By him Peter, and James, and John were made fishermen. Saul of Tarsus, the learned Pharisee, proud of his righteousness "which is in the law," the fiery persecutor of the Church, was by this Teacher transformed into a gospel fisherman. From that hour onward scores, and hundreds, and thousands have by him been equipped. From him, not from any other teacher, this mighty host of efficient fishermen have learned the evangelic art of catching men for God.

What Jesus said to Peter and An-



drew he says to you. What through them he accomplished he is able and willing through you to accomplish. He is the same yesterday, to-day, and forever. His claim on you as pupils is the same as his claim on them. He needs you as he needed them. He will speak through your word as he spake through their word. Through your self-sacrifice he will work as he wrought through their self-sacrifice. He will give you a will for the fisherman's art as he gave them a will. By patient training and skilful guidance he will cultivate in you judgment and skill, as he did in them. He does not weary of teaching. His patience does not run out. From day to day, from year to year, through your early ministry and through your maturer ministerial history, he will continue to teach you, to train you, to discipline your heart and your hand for the spiritual art of catching men for the kingdom. With him there is no lack of knowledge, or of skill, no lack of patience, nor of wealth of resources. When he says: I will make you fishers of men, the words have more meaning than you can to-day grasp or discern. Years of diligent learning and diligent practice are necessary in order to appreciate the riches of his purpose and the faithfulness of his word.

There is however a question to be answered by the pupils in this school of art. Are you as willing a learner as he is a willing teacher? Do you desire to become fishers of men after the pattern of this one great Fisherman? Have you some sense of your need of his unceasing teaching and training? Is it your aim to become an adept in the art? A just sense of your deficiencies is one condition of an enthusiastic learner. The desire to become an efficient fisherman is indispensable to efficiency. None become skilful in the art unless they aim at great skill. No young minister rightly educated fails for lack of spiritual resources vouchsafed to him by the Master. No one falls short of becoming a skilful fisherman because the Master withholds from him the requisite discipline. If he is a comparative failure he is heedless of the Master's purpose, or non-responsive to the Master's training, or unresponsive to the Master's gifts. For of each member of the present outgoing class of this theological school it may be said, that concerning him it is the purpose of the Master that he be and become a skilful workman, a fisherman who is to gather men into the kingdom by scores and hundreds from the ocean of this world.

The Master says: Go ye therefore. Obey this command with alacrity, zeal and confidence. Go forth, unchangeably resolved to become master workmen. He who has called you to be his servants declares his gracious purpose: *I will make you fishers of men.* To this purpose respond with a firm will in the words of Samuel: Here am I;

and in the words of Augustine: Grant whatever thou dost command, then command whatever thou wilt.

*For Reformed Church Messenger.*

### PORTRAITS OF WORTHIES OF THE REFORMED CHURCH.

#### III.

BY REV. J. H. DUBBS, D.D.

A series of portraits of the worthies of the Palatinate naturally begins with that of Philip Melancthon. He was a native of that country, and during his entire career its princes and people regarded him with peculiar veneration. As he was Luther's most intimate friend and coadjutor he is generally regarded as a Lutheran; but his doctrinal position, especially during his later years, approached so closely to that of the Reformed Church, that he may fairly be accorded a place among the worthies. It will also be remembered that his favorite disciples were most prominent in the establishment of the Reformed Church of the Palatinate.

The portrait of Melancthon was painted, during his lifetime, by Lucas Cranach, Albert Durer, Hans Holbein, and others. Engravings are very numerous; and these vary so greatly that, from them alone, it would be difficult to form an accurate idea of the appearance of the original. The most common type represents him as a young man with a protruding forehead, dreamy eyes, and attenuated features. There is, however, a picture by Schnorr von Carolsfeld, probably derived from a study of several original portraits, which depicts him as he appeared in his old age. Certainly, his appearance was not imposing; but the sharpness of his features is relieved by his benignant eyes. Of all the Reformers none appear to have been personally so loveable as Melancthon.

It is not difficult to find engraved portraits of the electors of the Palatinate during the period of the Reformation. That of Frederick III. is, for historical reasons, the most interesting. The best known portrait of this model prince represents him in his electoral robes, as he appeared in the fulness of his manly strength, when he undertook the work of the Reformation in his dominions. This portrait has been well reproduced in Dr. Good's recent book on "The Origin of the Reformed Church in Germany." It represents the elector with one hand resting on his breast, and pointing with the other to an open book. It is evidently intended to remind us of the solemn moment when he appealed to his opponents to refute the Heidelberg Catechism by means of proofs drawn from the Word of God. The features express, in a remarkable degree, honesty and sincerity combined with unwavering determination.

There is another portrait of Frederick III. which represents him as he appeared during the closing

years of his life. It may be recognized by the fact that the elector is depicted in an ordinary court-dress, and not in his official robes of State. As a work of art it is a very inferior production. The face appears swollen and inexpressive. It is, therefore, not regarded as a suitable representation of its subject.

Portraits of Frederick's immediate successor, Louis VI., are rare. It will be remembered that he was an undutiful son, who rejected his father's affectionate advances, and even refused to see him on his death-bed. His countenance reflects his cruel and truculent disposition. Of Frederick's favorite son, John Casimir there is, we believe, but a single original portrait. It represents a large man, arrayed in military uniform, and with a decidedly military bearing. There is contemporary evidence for assuming that this portrait was lifelike and very well executed.

Ursinus and Olevianus, the authors of the Heidelberg Catechism, are represented by excellent portraits, though those of the latter are by far the most numerous. Olevianus was a popular pulpit orator, while Ursinus was a quiet scholar who was but little known beyond the circle of his personal acquaintances, and the scarcity of his portraits is therefore not surprising. On the cover of the Almanac for the Reformed Church, for the present year, are portraits of both these worthies which are derived from undoubted originals.

Among the minor lights of the court of the elector Frederick was Thomas Erastus, the projector of a system of church government which is known as "Erastianism." We have never seen his portrait; but Karl Sudhoff informs us that, though of Swiss descent, he had a very dark complexion and looked like a negro.

It might be wearisome to the reader to attempt to enumerate the names of the great men of the Reformed Church of Germany whose portraits remain to give us an idea of their personal appearance. For the sake of order and convenience, we have arranged the specimens in our possession into a number of separate groups. One of these includes the theologians who, at the invitation of Cranmer, assisted in the organization of the Church of England. Engraved portraits of Martin Bucer, Peter Martyr, and their less celebrated companions, are numerous, having frequently been reproduced in England. John De Lasky, who was for some time pastor in London, and is the chief personage in the history of Reformation in several northern countries of Europe, was undoubtedly a man of splendid personal appearance. He was a Polish nobleman of high rank who had renounced the most brilliant prospects for Christ's sake. His portraits represent him as a man of patriarchal appearance, wearing a long beard, and conveying by the dignity of his features

the expression of "one born to command."

The later history of the Reformed Church of Europe furnishes several groups of portraits which are of singular interest and excellence. The series of Great Theologians includes at least two hundred names. That of the period of the Thirty Years' War, is also very extensive, and reproduces the features of the heroes of that momentous struggle. Most interesting of all are the Pietists, whose portraits express a degree of gentleness and devotion which is but rarely observed in those of the preceding period.

We have experienced a special pleasure in collecting the portraits of the celebrated Reformed families of Germany and Switzerland, such as the Lampes, the Zollikofers, and the Krummachers. In this way we not only become familiar with the special characteristics of the family, but learn to distinguish the person and work of each individual member.

The Church union of 1817 has naturally to a great extent effaced the ancient lines, though the historical relations of the past are not yet entirely forgotten. The imperial court, we are informed, has officially decided that "the kings of Prussia must be regarded as members of the Reformed Church, inasmuch as the union of the churches is not a change of confessions. We, therefore, conclude our series of worthies of the Reformed Church of Europe with the portrait of the late emperor, Wilhelm I., who was certainly one of the grandest personages of the nineteenth century. In a concluding article we shall have something to say concerning the departed worthies of the Reformed Church in the United States.

*For Reformed Church Messenger.*

### FOREIGN CORRESPONDENCE.

BERLIN, Prussia, Whit-Monday, 1888.

We arrived safely in the capital of the German Empire about 11 P. M. on Friday night last. We left London on Thursday evening at 8:25 P. M., and came right along, without longer delay than is consumed in making the customs inspection at "Goch," on the border of the United German Kingdom.

The country is a procession of pleasant surprises of landscape gardening, without any offensive division lines apparent to the uninitiated traveler. The monotony of the scenery is broken by the frequent villages that dot the landscape and make it picturesque. The soil gives evidence of the most careful culture. The work is chiefly done by old men, women and children, and is well done.

We started out under the idea that division of labor would make travel pleasant. Our Junior is successfully wrestling with the varied coin of which each country has its own variety, and makes an accomplished and reliable purser. Our Senior, who is a thorough American,



though he easily adapts himself to whatever is immanent in the customs of the country where we are, enlightens the natives who understand English, or who can appreciate his rendering of their language, upon the grandeurs and glories of America, and especially of the possibilities of the Pacific coast. His facts and figures make them open wide eyes and ears, and there need be no wonder if emigration to the Land of the Free should increase rather than decrease.

Your correspondent has assumed the position of a subordinate and general helper, while at the same time he sees to it that, in so far as possible, his suggestions become a governing authority.

Our first impressions of Berlin are favorable. It is sombre and substantial, rather than brilliant and beautified. Its public buildings are more solid than otherwise. A grand arcade runs diagonally through two squares, and is said to be quite Parisian in its beauties and proportions.

Berlin has now street passenger railways and lines of omnibusses, gas, and in places electric lights. Carriages abound, and are cheap.

In wandering about the city we found it much alike everywhere—fine buildings intermingled with ancient structures. Stores of every kind abound, intermixed with military barracks and bristling bayonets, throughout the city. That there is a military government no one can mistake. Soldiers are on guard at many points, and almost every fourth man is in military dress. Almost every man not in uniform has the bearing of a soldier, and has probably been one.

The principal street in Berlin, on which most of the public buildings and hotels are located is "Unter den Linden," a double line of trees and promenade adorn the centre of it. It is 196 feet wide and about one mile long.

Immediately outside the Brandenburg Gate, surmounted by an immense war chariot, is the Thiergarten, a magnificent park of 600 acres, shaded by fine old trees and adorned with statuary, fountains, and brilliant at places with flowers.

It was our privilege to be here on Whitsunday and to worship with a vast congregation, many of whom had barely standing room, in the Domkirch, or Cathedral, where the members of the Royal family worship. At first, it seemed impossible for us even to gain an entrance, but by perseverance we secured the ear of one of the ushers, and made ourselves known as Reformed ministers, and he secured us places and seats in the apartment occupied by the attendants upon the Royal household. Court preacher Krieger, gave us an admirable sermon from "Know ye not that ye are the temple of the Holy Ghost." We felt quite at home in the Liturgical services. The music was simply grand. The choir is composed exclusively of boys from ten to fifteen

years of age, to the number probably of seventy, and additional bass and tenor voices, numbering probably one hundred in all. To these must be added some eight or ten brass instruments and the great organ. It is claimed that this is the finest choir in the empire, and possibly the best Protestant choir in the world. However this may be, the music was truly devotional, soul-stirring and sublime.

The Holy Communion was not administered at this service, but hours were announced for the different grades of worship in the afternoon; Royalty coming first, and the women last.

Whitsunday was to us a day of rest and worship, helpful to soul and body; its memories will abide with us through life. After another day of sightseeing here, we expect to go, *via* Potsdam, to Dresden. We are in good health and spirits.

E. R. E.

*For Reformed Church Messenger.*

### SOME REFLECTIONS AND AN EXPERIENCE.

*Dear Messenger:*—Somerset Classis held its annual sessions in Beam's Reformed church, commencing on the evening of the 23d, and closing, finally, on the evening of the 26th of May, at 8 P. M. With two exceptions all the ministers were present during the sessions. Three charges were not represented by delegate elders. The business of Classis was dispatched with commendable zeal and thoroughness. The problem with which the members had to wrestle hardest and which elicited most serious thought was the financial question. After careful consideration Classis *reluctantly* assumed only \$1000 of the \$1300 apportioned upon it by the Synod at its last meeting. Hitherto, Classis invariably assumed the full amount asked of it, but for a number of years it has not been able to pay in full. Arrearages have been accumulating until their sum is quite formidable. To continue in the same line of policy would only make matters worse, by discouraging the charges in arrears and so crippling still more the work of the Church. Hence it was thought best to assume such portion of the Synodical assessment as it is within the power of Classis to secure and pay, and, if possible, do something in the way of redeeming previous pledges. During the evening sessions the topics—Family Training, Church Literature, the Sunday-school, and Home and Foreign Missions—were discussed in the presence of large and attentive audiences. The Ladies' Missionary Society of Somerset Classis held its annual meeting on Friday afternoon, elected officers for the ensuing year and heard reports from the delegates representing Congregational societies. Judging from the reports offered, much good seed has been sown and in many places the missionary spirit quickened. The

discussion which ensued on various points of interest showed that the members were alive to their duties and deeply in earnest. The officers for the year are: President, Mrs. Rev. I. N. Burger; Vice-president, Miss Mary Hay; Treasurer, Mrs. Rev. W. D. Lefevre; Secretary, Miss Annie Poorbaugh. The society enters upon another year's work with prospects of increased usefulness.

Beam's church is a member of the Beam charge, of which Rev. I. N. Burger is at present the efficient pastor. It is nestled under the shoulder of the Laurel Hill, which is one of the most formidable of the Allegheny ridges. The surrounding country is moderately hilly and the soil, when properly treated, very fertile. Within the last quarter of a century it has been very much improved by the use of well-known fertilizing agents. Many fields are in a virgin state, the land having recently been cleared of its fine oak forests and brought under cultivation. To one who has never seen the lofty sugar-maple in its native groves when clad in its foliage of "uncommon luxuriance and beauty," the rival of the "majestic and favorite elm," the sight is worth a long day's journey. How Virgil would have delighted to celebrate in verse the farmer's villa nestled amongst the groves that cover the hillsides, shade the lawns, and long stretches of glades pastured by herds and flocks.

Whilst we noted many changes in the clearing of lands and the improvement of farms by the erection of more commodious and tasteful buildings, and especially of a substantial brick church, in the place of the former frame building, we were much more impressed with other changes which time had wrought. For after the labors of the meeting had been finished and we took a stroll through the God's acre now bearing so many handsome monuments, we were surprised to find how this city of the dead had grown in two decades. On the tombstones we read the names of some whose bodies we laid away during our ministry in the Beam charge twenty years ago, and the names of many more to whom we ministered in the sanctuary, and with whom we spent many profitable hours around the family hearth and altar. The Beams, Bieseckers, Ashes, Sipes, Rhodes, Colemans, Kornes, oh, how many! have found a resting place here. The weather was very unpropitious for a meeting of Classis in the country. It commenced to rain at noon of the day of meeting and continued, with short intermissions, until after the close of the session on Saturday night, giving us a parting shower on the following Monday morning. The day and night sessions would have been more largely attended had the weather been fair; but the people did well in the face of great discouragement. The audiences were good throughout the meeting, whilst the hospitality and ready

conveyance to and from the church could not have been excelled. The alms gathered during the communion and other services were devoted to Home and Foreign Missions.

Father Abraham Beam, whose name the congregation bears, now in his ninety-first year, and his brother Hiram, who is a dozen years younger, were very attentive to the brethren and took great interest in the work of Classis. The former had quite an adventure in the wilds of Laurel Hill lately. He had sold the timber of a thousand acres of woodland. The purchaser came on the morning of the 7th of May last, with a surveyor's party, to run the lines of the tract or tracts. Father Beam agreed to meet them at noon with a basket of provisions at the head of Spruce Run. He arrived at the place of meeting on horseback at the time appointed and, as the party were not there, he waited for them several hours, and then concluded to ride along the line in the direction from which they were expected to come, until he came to a ledge of shelving rock. In order to proceed on his way he had to make a detour of a mile at least. In attempting this the ground became so rough and rocky that his horse had difficulty in keeping its feet, and finally fell down. In falling the animal's one foot passed under a root which held it down. Father Beam set his basket of provisions aside, took off his coat and tried to release the horse's foot, which he succeeded in doing by breaking the root with a stone. But, after the foot was released, he could not get the horse to make an effort to rise. He then took off the saddle, left it, horse, basket and coat—forgetting the latter—and started on a direct line towards home. After going a mile or more night came on and his limbs having given out, he gathered some leaves and made a bed between the dividing roots of a large spruce-pine and under its sheltering branches. It was a cold night, and he had to move about at short intervals to keep from becoming wholly benumbed. "Was I afraid? Not a bit; but it was a long night and I became dreadfully chilled. There was a stone ready for my pillow and when I lay down my thoughts were full of Jacob at Bethel. Had it been a warm night I might have slept and had dreams like unto him. I never lost my bearings. I knew precisely where I was and the direction I would have to go to get home by the shortest route. When I first saw the light caused by the burning of the Glade House at Somerset, I thought day was breaking, but my joy was brief, for soon the flames of a great fire leaped into view."

After daylight had come he made an effort to get on his feet but could not. Determined to proceed, however, he crept through a tangled thicket of spruce and laurel for a distance of seventy rods, having crossed a mountain stream on the way which he happened to strike



at a point where its channel is narrowed by projecting rocks. Having gotten through the thickets and on to higher ground he made another and successful attempt to get on his feet. As he slowly walked on his limbs became stronger and the numbness caused by the severity of the cold and exposure during the night was gradually overcome. He arrived at Mr. Kimmel's house at about nine o'clock and asked for some breakfast. After a hearty meal he borrowed a horse from his kind host and proceeded on his way. Reaching home in due time he found that nearly all his neighbors were in the mountain searching for him. His good and faithful wife becoming alarmed at his late absence rang them together and nobly did they respond.

They found the horse on his feet, the basket and coat, and traced Father Beam to his camping-place, beyond which they soon lost the trail, owing to the fact, no doubt, that, in creeping, he had traversed ground and thrived thickets which could not be penetrated in any other way.

With the exception of aggravated rheumatic pains Father Beam seems not to suffer any bad effects from his night's adventure and exposure in the mountain. With a clear mind and genial temper he is as sympathetic and companionable as when we knew him in days of Auld Lang Syne. It was a genuine pleasure to spend the few hours of leisure we had to spare in his company. May the Lord continue to be gracious unto him, and also guide him safely through the darkness of that night and the swellings of that stream towards which every life tends and beyond which is the higher and purer land of eternal security and rest.

H.

Berlin, June 4, 1888.

For Reformed Church Messenger.

## MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

## AMONG THE CLASSES.

*Gettysburg Classis.*—This is one of the youngest children of the Potomac Synod. It met in quiet little Jefferson. Here I started out on my visitation of the Classes, and though I could stay but a short time I met a warm welcome. Cheerful permission was given, and I spoke of our work, emphasizing the necessity of systematic getting in order to a larger income.

*Goshenhoppen Classis.*—It met in a quiet Montgomery county country church, where the graveyard beside it is a constant lesson to the worshiper. The pastor, Rev. A. L. Dechant, during his long ministry among these people, has witnessed great changes in their church life.

The discussions of this body are largely in German, and several of the pastors occasionally write their parochial reports in Pennsylvania German verse. At the Sunday evening service I spoke on missions to a church full of young people.

*Mercersburg Classis.*—I felt much at home in this grand old body. Here I entered the ministry in 1863, but only two of its present ministers were then members of it, Rev. W. M. Deatrick, D.D., and Rev. Jacob Hassler. Good business habits it has, and a noble missionary record. For some years it has paid considerably more than its apportionment, and yet has received back but a trifle for its own missions.

*Lebanon Classis* met in Annville for thirty-five years past, of Rev. Dr. J. E. Hiester's charge. Here I could stay only half a day after the opening session, but was kindly heard in regard to our work. A discussion on missions was had in the evening, but I had to leave for Lancaster Classis.

*Lancaster Classis* met in the church of Rev. G. W. Snyder, Harrisburg, Pa. Although a member of this Classis, I could spend only one day in its sessions. So many classes this year met between the 23d and the 28th of May that I made close runs and short stays to reach even half of them. This Classis, indeed all the Classes, gave me reasonable time to present the cause of missions. The usual missionary meeting was held later.

*Maryland Classis* met at Union Bridge, a neat little town in Maryland. Here, also, I spent only one day, but a day among dear friends. This Classis has a noble financial record. A membership of 7000, during the year past, gave \$11,500 for benevolence, an average of \$1.64 per member. Of this amount they paid \$1700 into the treasury of our Board, i. e., \$300 more than their apportionment, besides \$200 sustentation paid to two pastors: an average of 27 cents per member for home missions alone. The proceedings of the Classis were published, by an enterprising citizen, in the *Daily Classical Record*. Two new features: meeting on Monday, and having a sermon every afternoon before business.

*Schuylkill Classis* met in St. John's church, Reading, served by Rev. J. W. Steinmetz. I got there, unavoidably and much to my regret, only an hour before adjournment. The ladies from various missionary societies and congregations of the Classis were busy organizing a Women's Classical Missionary Society, to whom I had the honor of saying a few words. In the evening a home missionary service was held. Addresses by Dr. Bausman and myself.

Reading is an answer to the question, "Do Missions pay?" Forty years ago Reading had only one Reformed congregation, now there are six, with others to follow. Mission Sunday-schools were started in good locations, and the outcome has been, and will be, a congregation.

*Wyoming Classis* is the youngest child of the Eastern Synod, and a promising one. It has in its bounds three missions now under our Board, namely: Plymouth, Hazelton, and

Freeland, and much missionary ground, e. g., Nanticoke and Scranton. Then, too, it adds Fayette, N. Y. Saturday evening was devoted to home missions, and Sunday evening to foreign missions; and the Classis is likely, this year, to raise a Special Church-building Fund. The Classis meet in Bloomsburgh; just now a town of bloom. The congregation is blessed with a missionary society, whose children gave a helpful program on Sunday evening.

## The Family.

## IT IS NOTHING TO ME.

It is nothing to me if my neighbors should say

That my coat and my hat are old-fashioned to-day.

And why, I declare,

Should I worry or care

If he cracks a bald joke on the cut of my hair?

So long as I know that the tailor is paid  
For the time he has spent, for the garb he has made.

That the barber was never expected to wait  
For the pay he's the right to for dressing my pate,

So long as I'm free—

Not in debt—do you see?

What my neighbor may say, why it's nothing to me.

It is nothing to me if my neighbor should scoff

Because he has smooth hands, while my hands are rough.

For I know that the difference lies only in this—

Honest toil roughened mine, quiet ease softened his;

And I hope, before many years older we be,  
His may grow strong like mine. But it's nothing to me.

It is nothing to me if my neighbor refuse  
To return my salute, or disdainfully choose  
To ignore my existence: I shall not repine,  
For I have one comfort—the loss is not mine,

But it is a great pity, as all will agree;  
Yet his want of good manners is nothing to me.

Still, here let me say

That should trouble some day

Encompass my neighbor and darken his way,

'Twould be both my duty and pleasure to fly

And stand to his back while the trouble was nigh;

For then, don't you see?

I could not be free

To feel that his sorrow was nothing to me  
—*Harper's Young People.*

## CHRIST FOUND AT HOME.

A young man of fashion, wealth and education, in one of the fashionable avenues of a great city, found in the progress of a revival that he was a sinner, that he had a soul to be saved or lost. He felt himself on the verge of ruin and the brink of eternal despair. He was bowed down under the load of his sins as a grievous burden. He sought relief and found it not. The requirements of the law stared him in the face, and he felt justly condemned. His heart was filled with sorrow. His countenance bore the marks of woe. Day after day he went about with his head bowed

down like a bulrush, and day after day the burden became more and more insupportable. What should he do? Whither should he fly? He had at home a young wife whom he loved as he did his own life. She was alike devoted to the pleasures of the world, knew not what religion was and cared not. He had a sister living with him. They had been well mated in the love of fashionable folly. The wife and sister looked with mute astonishment on the great change that had come over him.

One day, in one of our meetings, that burdened young man found his burden removed. He believed that God, for Christ's sake, had forgiven his sins. He determined that he would never be ashamed of him, but would acknowledge and honor him everywhere.

The opportunity soon came. He was returning to his home in the evening. "Now," said he, "I must honor God in my family. I must set up family worship."

"O, no," said the tempter; "not yet. Don't be in a hurry. Take time. Get a little stronger, and then you can go on better."

"I must begin to-night. I don't know what my wife and sister will say, but it is a duty, and I am resolved to do it, and trust God for the rest. I must pray in my family."

"Not to-night," said the tempter; "you don't know how to pray. You have never prayed much. You are unacquainted with the language of prayer. Wait and learn how first."

"No, I must pray to-night. I will pray to-night. Get thee behind me, Satan."

He passed into his dwelling, and into his library, and there, before God, his Heavenly Father, he poured out his heart and asked for strength and grace on high to assist him in his duty.

When he met his wife that evening she saw at once that a great change had taken place in him, and she saw it with awe, but said nothing. At length he said:

"My dear wife, have you any objection to our having family worship?"

After a moment's surprise and hesitation she said, with true politeness: "Certainly not; if it is your pleasure."

"Bring me a Bible then, please, and draw up under the gas light, and let us read and pray."

He read a chapter and then knelt down, but his wife and sister sat upright in their seats, and he felt that he was alone on his knees. He lifted up his eyes to God, and cried out in the bitterness of his soul, "God be merciful to me a sinner." And gathering strength he went on in prayer, pouring out his most earnest cries and supplication that God would have mercy on his beloved wife and sister. So earnest, so importunate was the prayer, that God would show his converting grace on the spot, that the heart of his wife was melted and overcome, and she slipped from her seat upon her



knees beside him, and putting her arms around his neck, ere she was aware, she burst out into one agonizing cry to the Lord Jesus for mercy on her soul; and then the sister knelt down by his other side, and she, too, put her arms around him, and burst into a flood of tears.

He continued to pray; he devoted himself and those with him to God. He confessed and bewailed their manner of life hitherto; he pleaded the promises of God to all those that seek him, and with unspeakable joy he made mention of the amazing grace of God, in the pardon of his sins, and he besought that they all might find together peace and forgiveness through a crucified Saviour.

The submission was complete; the surrender was fully made; repentance and faith sprang up together in the hearts of all three, and as they rose from their knees it was to acknowledge each to the other what new determinations and resolutions and consecration they had each made during the progress of the first prayer in the family, in that parlor, of all they were and all they would be, or should be to Christ.

Since the first prayer in the parlor God has been daily acknowledged in the same place by the same circle.

Then out from that circle they go from day to day in their walks of usefulness, and on their errands of mercy in that great city, seeking out the perishing, ten thousand times happier than they ever were before.

#### WE CANNOT GO BACK.

It is a solemn thought that we cannot go back, but can only go forward. We cannot recall the past. What has been done has been done forever. It is recorded in the book of God's remembrance as an accomplished act, and is more enduring than if notched in the everlasting rock.

"I wish I had never been born," said David Brainerd to his mother, when he was an impenitent lad, wrought upon by the Holy Spirit. "I wish I had never been born!"

"You are born, David," was the mother's calm reply; which remark only sent the arrow of conviction yet deeper into his soul.

"You are born;" it is now too late to help it; you must live, and live eternally; the only question is, where will you live, whether you will live with Jesus in heaven or with lost spirits in perdition?

Yes, reader, we cannot go back. Having set our feet down upon existence, there is no arresting our progress. We must move onward, up or down. Which shall it be? Shall we mount up and rejoice in light and glory, or sink and wail in the blackness of darkness?

Impress upon your children from early infancy, that their actions have results, and that they cannot escape consequences, even by being sorry when they have done wrong.—*The Standard*.

## Youth's Department.

### LITTLE MAY'S JEWELS.

BY GEORGE S. BURLEIGH.

What are you weaving, my wee Miss May?  
Oh, a beautiful chain to wear  
About my neck, or over my hair,  
From stems of the dandelion gay.  
How long will it last? It will last to-day,  
To-morrow I'll play some other play.

And what are you doing now, Miss May?  
Making a fillet of lilac flowers,  
Pretty and sweet, between the showers  
That drive the buzzing bees away.  
Will it last you long? It will last to-day,  
To-morrow I'll play some other play.

Now in the cool October, say,  
What jewels are you stringing there?  
They are scarlet beads the alders bear,  
Brighter than corals are, are they!  
Will they wear as well? They will last  
to day,  
To-morrow I'll play some other play.

Ha, wise little miss, who are always May,  
In spring or autumn, in rain or shine,  
If half your sweet content were mine,  
Bubbles might break and blooms decay,  
I would take to-day's gift for to-day,  
And trust to-morrow for some new way.  
—Our Little Ones.

### CHARLIE AND THE PARCEL.

One day a father was walking homeward from a certain town with his little boy. Like a good many other boys, this little fellow was very self-willed; that is he liked very much to have his own way. He thought he could do almost anything he wanted to do. His father was carrying a parcel in his hand. Charlie, the little boy, asked his father to let him carry the parcel.

"Oh, no, you are not strong enough," said the father.

"I can carry it very well, I'm sure," said Charlie, eager to show what a man he was.

"My dear child, I tell you it's too large and heavy for you."

"No, no, father; please let me have it."

"Very well: if you will have it, you may. The parcel is no burden to me, but I tell you again, it is too large and heavy for you. But if you resolve to have it, here it is."

The little boy took it, and at first got on with it pretty well. But soon it began to feel very heavy. He turned it over to the other arm. His father seemed to take no notice of it. He went on talking to his son about the weather, about their home, and about different things they were passing along the road. The little boy kept turning the heavy burden from one arm to the other. But still his father did not appear to notice it. At last the little fellow said:

"Father, what a heavy parcel this is!"

"I told you so before you took it," said his father.

"It's very heavy, indeed."

"I told you it was too heavy, and yet you would have it."

"It's very heavy—too heavy for me. Father, will you please carry it?"

"To be sure I will. Why didn't you ask me before?" Then his fa-

ther took it up, and the little boy was very glad to get rid of it.

So God, who made this great and beautiful world in which we live, is willing to be our burden-bearer, and says to us: "Cast thy burden on the Lord, and he will sustain thee." But, like this little boy, we think we can bear all our burdens alone, until they weigh us down. We then turn to God for aid.—*Canada Presbyterian*.

### HIS LESSON

A boy came home red, rumped, bruised, and excited. "Come, my son," said his father, "what is the matter? You seem to have been fighting. Was the boy larger than you are?"

The boy looked uneasy, and mumbled "No; I don't know that he was."

"Really! And now what did you fight for?"

A long delay, then he blurted out the truth, "'Cause he wouldn't give me half of his apple."

"Indeed! Didn't give you half of his apple! So you have set up as a highway robber, taking your neighbor's goods? And a bully and a coward, whipping a small boy! Go, now, and get washed and dressed."

"He deserved a whipping," said his sister.

"Not at all. He has not lied; he told frankly the truth."

The boy, glad of getting off so well, soon returned to the tea-table, wearing a smiling face.

"There is no place here for you," said his father, calmly. "Such principles as you act upon are not popular at this table. You will find proper food for a boy who conducts himself as you have done on a stand in the corner of the kitchen."

But breakfast and supper thus arranged proved unendurable to the boy.

"Can I never come back?" asked the poor child.

"Certainly, when you have made your affairs right."

"But how can I do it?"

"Take your own money, buy the little boy an apple, and give it to him, with an apology. Then you will be once more an honorable fellow, and we shall be glad of your company."

And so they settled it.

### WHY JOHNNY LIKED THE MINISTER.

"O, wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like the best?" said his mother.

"O, I don't know. It wasn't the sermons altogether that I meant."

"What then?"

"Why, he prayed for Sunday Schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you like to be prayed for?"

"Why, yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Do you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't I think they won't have much in the sermon either. Then, of course, I don't listen as well as I should if I thought there was something for me."

### THE SNOW PRAYER.

A little girl went out to play one day in the snow, and when she came in she said: "Mamma, I couldn't help praying when I was out at play."

"What did you pray, my dear?"

"I prayed the snow-prayer, Mamma, that I learned once in Sunday-school: 'Wash me, and I shall be whiter than snow.'"

What a beautiful prayer! And here is the promise that goes with it: "Though your sins be as scarlet, they shall be as white as snow." And what can wash them white—clean from every stain of sin? The Bible answers: "They have washed their robes, and made them white, in the blood of the Lamb."—*Ex*.

### Pleasantries.

An ounce of taffy now is better than a ton of epitaphy after one is dead.

Soulful Youth (languidly): "Do you sing 'Forever and Forever?'" She (practically): "No, I stop for meals."—*Life*.

"What made the tower of Pisa lean?" "Because of the famine in the land," said a boy who got the tower confused with Joseph's brethren.—*The Teacher*.


A little Rochester girl drew the picture of a dog and cat on her slate, and, calling her mother attention to it, said, "A cat oughtn't to have but four legs; but I drew it with six, so she could run away from the dog."


"Did you ever," said one preacher to another, "stand at the door after your sermon and listen to what people said about it as they passed out?" The other replied: "I did once"—a pause and a sigh—"but I'll never do so again."


It is said that an old lady on a train in Alabama the other day, who was evidently taking her first ride in the cars, was greatly alarmed while the train was passing over a high trestle. She grasped the seat and held her breath until the opposite side of the chasm was reached, when she gave a deep sigh of relief and exclaimed, "Thank God! she's lit!"



## NOTICE.

 Editorial Correspondence address to THE REFORMED CHURCH MESSENGER, 907 Arch St., Philadelphia.

 Letters pertaining to subscriptions and other business, address REFORMED CHURCH PUBLICATION HOUSE, 907 Arch St., Philadelphia.

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## THE REFORMED CHURCH MESSENGER.

907 Arch Street, Philadelphia, Pa.

WEDNESDAY, JUNE 13, 1888.

## ONE HOLY, APOSTOLIC, CATHOLIC AND EVANGELICAL CHURCH.

Through the outpouring of the Holy Ghost on the day of Pentecost Christianity became an actual fact in the history of the world. It was its natal day. The Church then was founded on the Rock, born of God Himself, and made to challenge the attention of men as an article of faith down to the present time. But how can that be? It cannot be so at all, we answer, unless the Church has in its constitution something supernatural, spiritual, the evidence of things unseen but nevertheless hoped for. In this respect it rises above all other institutions or societies just as much as Christ rises above every other human being, be he as wise as Solomon, or as pious and profound as the Grecian sages.

The Church doubtless has an external human side; it is palpable, seen and known of men; it is the body of believers; and it has a history or development, that goes forward in harmony with the laws of historical progress. It is composed of men and women, weak and erring, so that it sometimes is regarded as no better, or perhaps even worse, than a society that has a merely human origin. But it is still a body, a living one also, an organism, where the organs are held together by a common life, and not so easily disjointed or crushed as was imagined by such apostates as the emperor Julian or by modern infidels like Voltaire and others. The union of the members in this body of believers turns out after all to have more tenacity, a greater power of resistance, and a larger amount of persistence in the world, than any form of union or combination which has ever held men together for any object whatsoever. The body here, in fact, is more than a union; it is a communion of saints, which goes down to the very depths of our common human nature.

The Church, however, has a divine as well as a human side in its constitution, and this too must be taken into consideration, if it is to be received as an article of faith, or if we are to gain any proper conception of its wonderful nature or its transcendent excellence. Like the sacraments, it has two constituents, the outer and the inner, without which there can be neither church nor sacrament. Take away the one and the other has no virtue or reality to us, who

are of a two-fold nature also. The Church, composed of believers on the one hand, is the body of Christ; and on the other, He is its Head. Thus we are taught expressly. Col. 1: 18. It is true a very strong figure is here employed; but there is no danger of its being strained or stretched, so as to teach more than was intended when it was used, as some imagine. The symbol here employed is truly expressive, but after all it is inadequate to express fully the wonderful union that Christ has brought about between himself and his members, between God and man, between heaven and earth. The glorified humanity of Christ in its relations to the Church is a stupendous mystery, and is explained variously by theologians; but all will, or at least ought, to admit the fact that Christ, the divine-human, is with his people as the power of their life, and that he will continue to be with them, and in them, as he promised them, down to the end of time. He is there present in his word, his sacraments and the Christian ministry, as nowhere else. But as these per se would be without effect upon the minds of men, the Holy Spirit comes in to unite the disciples to Christ, the living Vine, to renew them and thus make them receptive to the power of the means of grace at hand in the Church, which with this internal power of light becomes the kingdom of heaven here on earth. Thus well ordered and sure is the plan of salvation in all its parts; nothing has been omitted; and all things are ready to raise men out of the dominion of the flesh into the freedom of the Spirit—if they are willing.

The Christian Church is a living thing, an organism, that grows, unfolds itself in history, in harmony with the laws of its constitution, without any break in its progress from century to century, never altogether dead, but ever renewing its youth from its fountain of life in Christ, and at the present day presenting the most imposing spectacle in all human history. In its various stages from age to age, it has acquired the most honorable titles: first it was Holy, devoted to the service of God; then Apostolical or historical; afterwards Catholic or Universal; and so now it is becoming more and more Evangelical, or Free,—The Church of the Future.

This historical process, as we now most assuredly believe, will go forward until the whole race, or to speak more definitely, humanity itself, will be redeemed and saved. The Vine will live and so will its living branches. The dead ones—alas, very many of them—will fall off or be removed, but the Vine itself will spread over the whole earth. And now, reader, if you continue to be faithful to the end as a living branch, then you have a right to believe that you are now, and forever shall remain, a living member of this one ever living Vine.

The Trinity-Period occupies a large part of the Church Year, and

we have a good many Trinity Sundays now before us; but that is just as it should be. God reveals himself fully in a trinity of persons, and he could do so in no other way. It is the consummation and end of all other revelations, in which such as are partial find their place and their true meaning. Abstractly considered it is a stupendous theme, enough to fill our minds with terror and dismay; but out of the profundities of the Godhead arises the face of Immanuel, that is, God-with-us, and when he appears our hope and joy begin. With this light beaming out of what would otherwise be an unknown God, the "Sacred Three" lose their terror, and the Day Star, which is Christ, arises in our hearts. Let all then, whether city or country people, this summer, try to make a good use of our Trinity Sundays.

## THE LUTHERAN MINISTERIUM OF PA.

The Lutheran Ministerium held its 141st session in Trinity church, Lancaster, Pa., during the middle of May.

It is the oldest or mother Synod of the Lutheran Church in the United States, and represents that phase of Lutheranism with which the Reformed people in eastern Pennsylvania are most familiar. The Lutherans are often classed among Congregationalists as it regards their form of church government; but we could not see much of merely advisory powers in the very accurate reports of the proceedings of the Ministerium as given in the newspapers.

In carrying forward its missionary work, foreign and domestic, in building up its college and seminary and other benevolent operations, it exercises quite as much executive and legislating powers as our Reformed Synods. The President, Dr. Krotel of New York, in his annual message rebuked one of the religious papers, edited by some of the brethren, for the use of intemperate language in its columns; and the Synod sustained him, giving it a rather severe castigation, which in the end was well received, something which presiding officers in Reformed Synods would be slow to attempt.

This venerable body of Lutherans, like the Reformed, was formerly considerably behind the times, but it is waking up and beginning to apply itself to its practical work in this country with commendable zeal. It conducted its business with gentleness and the utmost decorum—rather more so than the General Assembly of the Presbyterians in Horticultural Hall in Philadelphia, as we looked in upon it or read about it in the papers. But it was the centennial meeting of the latter, and it was perhaps difficult at all times to keep the overflow of feeling within proper bounds.

Dr. Nevin was perhaps the first outside American to direct attention to the importance of the Lutheran confession in this country and else-

where. That was nearly forty years ago. The indications at present are that it may become among its sisters the strongest in membership at no very distant day, and that its influence will be felt for good all over the United States. It is right that the Teutonic race should have something to say in the formation of the religious life of this great nation—but the Lutherans, like some of the rest of us, ought to be more united.

## DR. WOODROW'S CASE FINALLY SETTLED.

This noted case which was carried by complaint from the Presbytery of Augusta to the Synod of Georgia, and from thence up to the General Assembly of the Presbyterian Church, South, has reached a final judgment, at the late meeting of that Assembly in Baltimore. Dr. Woodrow was charged before his Presbytery, by Rev. Wm. Adams, D.D., with teaching doctrines contrary to Scripture as interpreted by the confessional standards of that Church, to wit: that the body of Adam was probably the product of evolution from the body of some lower animal. The Presbytery pronounced him, not guilty. The Synod of Georgia annulled said judgment, and finally the General Assembly affirmed the judgment of the Synod. A committee was then appointed to formulate the judgment of the Assembly, of which Rev. R. K. Smoot, D.D., was chairman. In the report of the committee, which was adopted, occurs the following paragraph as the final deliverance on the subject.

"Now, therefore, it is the judgment of this General Assembly that Adam's body was directly fashioned by Almighty God of the dust of the ground, without any natural, animal parentage of any kind. The wisdom of God prompted him to reveal the fact, while the inscrutable mode of his action therein he has not revealed. While, therefore, the Church does not propose to touch, handle or conclude any question of science which belongs to God's kingdom of nature, she must by her divine constitution see that these questions are not thus upon her to break the silence of Scripture and supplement it by any scientific hypothesis concerning the mode of God's being or acts in creation, which are inscrutable to us. It is, therefore, ordered that this complaint in this case be not sustained, and the judgment of the Synod of Georgia be and the same is hereby in all things affirmed."

A careful study of this paragraph will, if we mistake not, reveal another instance of, to say the least, inexactness which too often characterizes ecclesiastical deliverances in these days, if indeed it does not contain a palpable contradiction. It declares as "the judgment of the General Assembly, that Adam's body was directly fashioned by Almighty God, of the dust of the ground, without any natural animal parentage of any kind." And then it immediately proceeds to add, "The wisdom of God prompted him



to reveal the fact, while the inscrutable mode of his action he has not revealed." The expression "*directly fashioned*," would seem to imply an *immediate* act of creation without the use of any instrumentality whatever. Now this may be the exact truth, for anything we know to the contrary, we do not gainsay it. But where did Dr. Smoot find that out? One would suppose from his language further on, that he learned it from the Scriptures, for he declares that this very deliverance is to prevent the thrusting of questions upon the Church "to break the silence of Scripture, and supplement it by any scientific hypothesis concerning God's being or *acts in creation, which are inscrutable to us*." But he did nothing of the kind, it is not there. As immediately pertinent to the point, we are taught in Gen. 2: 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Scripture is silent as to the *mode* of man's creation. We are not informed whether it was by an immediate or a mediate exercise of creative power. By what right then does Dr. Smoot or the General Assembly declare that "Adam's body was *directly fashioned* by Almighty God," especially in the face of their declaration, "while the inscrutable mode of his action, he has not revealed?" Dr. Woodrow has just as good Scriptural right to say that God created the body of Adam *mediately* as the General Assembly has to say that he created it *immediately*. For neither the one nor the other has a Scriptural warrant for their declarations.

Why did not the General Assembly content itself with simply condemning the hypothesis of Dr. Woodrow, without in turn doing the very thing it rebuked him for doing? It is to be feared that it has greatly impaired the weight of its deliverance, which will set unbelieving scientists to chuckling, and laughingly to point their fingers to the case of Galileo. It would have been far better had it adhered to its own canon of interpretation, and not attempted, "to break the silence of Scripture, and to supplement it by a scientific hypothesis concerning God's acts in creation, which are inscrutable to us."

#### A CONSTITUTIONAL POINT.

There was an article on the first page of *The Christian World* of May 24th, headed, "*Does the Reformed Church need Executive Bishops?*" It was an ugly article—it can do no possible good, and the wonder is that nearly a whole page of that paper was given to it. We would feel no call whatever to notice it, were it not for its palpable perversion of the meaning and intent of Art. 84 of the New Constitution.

The intent of that article is plainly to obviate the necessity of frequent special meetings of Classes, and to dispense with the appointing

of special committees to aid vacant charges in securing a pastor, or a minister in obtaining a suitable field of labor. The Executive Committee is by the tenor of that article, clothed with power to act in the interval between the meetings of Classes, in cases *where there is no question at issue*. It represents the Classes in this interval, and has no powers delegated to it but those now exercised by special meetings of Classes. The aid it is to render to charges or ministers is altogether advisory, and by no possible rational interpretation can the article be construed as clothing the committee with arbitrary or dictatorial powers. —Verbum Sat.

#### THE STATE OF EUROPE.

At the beginning of the present year the state of affairs in Europe was threatening and belligerent. Large armies were mustered on the frontiers, and it looked at times as if at any moment they might meet each other in battle array. Spring came, when wars often begin, but Europe was still at peace. Kaiser Wilhelm died, and his noble death strengthened the desire for peace, and may have, in fact, averted the calamity of war for the time being. The great affliction of his son, the Emperor Frederick, may have since had the same effect. Summer is near, and the war clouds are not as dark and threatening as they were some time ago. The better feelings of the French seem to be too strong for Boulanger, and the Russians have not made any further advance towards Constantinople.

But Europe is in a state of disquietude, and uncertain what a day or an hour may bring forth. In the present condition of society in Europe there are many things that are wrong and oppressive to the people, which we in this country would not endure for a moment, in England as well as in Ireland, in Germany no less than Catholic countries. These must be righted by peaceful means, or, if that is not possible, by revolutions and wars. So it always has been in the past. European nations now stand on a ragged edge, and they have their choice either to yield to the progress of Christian reform or to plunge into a series of fearful wars. So it was once with us—not very long ago. The country as a whole could not come together and consider matters dispassionately, and war was the result. It taught us many useful lessons.

The ambition of Russia, more than anything else perhaps, threatens the peace of the world. She desires an outlet to the seas on the south for her commerce; she wishes to drive the Turks out of Europe so as to plant the Cross everywhere in the place of the Crescent; and she aspires to be a ruling power of the world no less—if not more so—than England or Germany or France. Such aspirations as these she has a right to entertain and pursue, provided she does so by just and honor-

able means; and in that way she may in the end realize them, for the betterment of the world as well as of her own country. But her people, high and low, are fanatical and have apparently only one idea on the brain, and, if in an unguarded moment she yields to mere impulse, she may plunge all Europe in war and fill it with hostile camps. We may hope that she will be saved from such an alternative, and that history may be allowed to pursue a peaceful, historical progress.

In our own country we are not troubled with the questions which are always troubling the people and the rulers in Europe, and we can scarcely form any idea of their exciting, burning character. Therefore we may well be thankful that the lines have fallen to us in pleasant places and that we have such a goodly heritage. We of all nations are in the best position to solve the question of universal peace,—if we are wise.

#### KING WILHELM'S SERMON TO KRUMMACHER.

This sermon is very little known, and in view of its beautiful character its contents and practical application are here given.

After the Revolution of 1849, Kaiser Wilhelm, then William IV., had occasion to travel from Berlin to Cologne. It was a stormy, tempestuous period, when many of the people in the cities on the Rhine shrieked for freedom, whilst they themselves were the bond-servants of the bad spirit of civil disorder. Dusseldorf and Cologne contained many of these lawless and ungodly men.

When the king was ready for his departure, and was about to give farewell to his pastor, Dr. Krummacher, the latter said: "Will your majesty then go to Cologne during this period of uncertainty?" "Yes," said the king. "But, my dear Krummacher, you can preach very beautifully about faith, and you do it very well; but where now is your faith? I am certain that my God will go with me to Cologne, and bring me back again to Berlin in safety." Krummacher quickly answered him and said: "Go then, go then, with your God."

The journey of the king with his God was not interrupted until he came to the city of Dusseldorf. (My birth-place was not far from Dusseldorf and Cologne, and I was there when the king made this journey). In Dusseldorf Satan gave vent to himself through wicked men, who met the king with vulgar, wanton shriekings and howlings. The soldiers of the king were fearful of an outbreak, and tried to quiet the mob. But the king told them to let the people alone. As he, however, was so mild and friendly, they, no longer men, took up sheet-mud and threw it into his carriage. The soldiers, unable to restrain themselves, cried out: "And will then his majesty, the king, not command order?" His

answer was: "Should I not be able to endure this from my people?" These words are so beautiful that it is difficult to conceive how they could proceed from the spirit of a human being. One feels that they must have been dictated by the God with whom the king was traveling. He had no hireling soldiers, but men, who in their devotion to him would have stood in the way of a cannon ball to save his life. They, however, were implicitly obedient to him, or it would have fared illy with the Dusseldorfians. One of the soldiers begged of his officer to be allowed with one shot of the cannon to sweep away the rabble from the front of the king's carriage. He could no longer endure it or look on whilst he was treated in this manner. The officer told him what the king had said, and the soldier quietly took his place at the side of the cannon. What had occurred at Dusseldorf was soon reported at Cologne, and to shame the Dusseldorfians, the citizens there immediately adopted measures to give their monarch a triumphal entry into their city. The king certainly had a safe fellow-traveler in his God, and as he said to Krummacher, he had brought him back again to Berlin unharmed. It was a severe trial to the king's faith, and to the subordination of his soldiers, but by his humility he defeated the plans of the Wicked One.

The minister who confirmed me was an intimate friend of Krummacher, and from him he received these facts.

The facts given above are taken from a new book written by Rev. Peter Vitz of Adelphos, Ohio, entitled "*Lebens Erfahrungen*," lately published by the German Publication House at Cleveland, Ohio. It contains a great many personal reminiscences of the author, one of our most faithful pastors. It is written in a simple style for the young, but it will be read with interest and profit by the old as well as the young. It deserves a place in every family in Pennsylvania, where the German language is still understood.

In these modern days there is a variety of preaching; in fact, there is little of the right kind of Gospel preaching. *The Independent* has this to say in reference to preachers and their sermons:

"He always gives you something to think of," was the remark made of a certain preacher; and no more desirable word of commendation can be uttered of a man's sermons than this, provided only that the stimulus to thought is in the direction of spiritual quickening and better living. But can a preacher give his auditors 'something to think of' unless he first gets it? And does not this getting imply more labor than some preachers think it necessary to perform before attempting to teach and move men?"

Slander is a two-bladed sword, with hilt in the middle and no hand-piece. It cuts the striker first and deepest.



## Poetry.

For Reformed Church Messenger.

"HE IS NOT HERE, HE IS  
RISEN."

E. C. FAHRNEY.

He came on earth to save the world,  
For man He died.  
Sealed in that dark and awful tomb,  
He through the depths of darkness passed,  
And broke the bars of death.

Kind angels rolled away the stone  
To set Him free.

They went to seek among the dead  
Their crucified Redeemer, Lord,  
And found an empty sepulchre.

Twelve times on earth He did appear  
To those He loved.

Seek not the living 'mongst the dead,  
The Lord of Life is risen indeed,  
And has gone up on high.

Flee thou from death with fear and joy,  
To life eternal.

Trust in the Lord who died for thee,  
Who conquered death that thou mightst live

Forever with the blest.

Union Bridge, Md.

## Personal.

The Empress of Japan is rapidly becoming proficient on the piano. She takes lessons and practises several hours a day, both her teachers being Germans.

The corporation of Yale University voted to send Professor Harper to Babylon, with the University of Pennsylvania Expedition in search of ancient inscriptions.

The Queen of Sweden has been ordered by her doctors to get up early, make her own bed, take care of her own room, work in the garden, and take long walks. Under this regimen her health is visibly improving.

Miss Linda Gilbert has devoted fifteen years and most of her fortune to prison reform. She has established twenty-two libraries in the prisons of different States, and found employment for six thousand ex-convicts.

Sir Morell Mackenzie's fee for his attendance on the German Emperor has been fixed at \$15,000 per quarter, or any part of a quarter. This is an equivalent to the sum of \$60,000 per annum. His income of recent years in London has been slightly over \$75,000.

Pomare, Queen of Tahiti, is dead. For over fifty years she has been a Christian herself, and was a zealous and effective friend of missions. When she was born, seventy years ago, the missionaries had not made a convert in the South Sea Islands. When she died more than three hundred islands had been wholly evangelized.

The Princess Isabella, of Brazil, is credited with a large part in the work of completing the abolition of slavery in her country. Left in charge of the government upon the departure of the Emperor for Europe in July of last year, she at once determined to make good use of her regency by effecting an immediate abolition of slavery. By her personal influence she secured the passage of a bill, and now she takes her place in history among the great emancipators.

## Science and Art.

Infants' toys should be systematically cleaned. The child beslaughters the implement several times a day, and leaves

saliva in the rattle or whatever, as a culture bed of bacteria. This condition of thing goes on till the toy is a magazine of animal poisons to contaminate and recontaminate the innocent victim of thoughtless inattention.—*Cincinnati Eclectic*.

The duration of the infection stages of various diseases is thus given by Dr. T. F. Pearce, an English physician: Measles, from the second day of the disease for three weeks; small pox, from the first day for four weeks; scarlet fever, from the fourth day for seven weeks; mumps, from the second day for three weeks; diphtheria, from the first day for three weeks. The incubation periods, or intervals occurring between exposure to infection and the first symptoms, are as follows: Whooping cough, fourteen days; mumps, eighteen days; measles, ten days; small-pox, twelve days; scarlet fever, three days; diphtheria, fourteen days.

In a recent work by Professor Burgaeve, of Ghent, the prominent theory maintained is that salt is the great regulating agent of life, and on the proper use of which human longevity largely depends. Among the interesting facts recited by Professor B. is that about the end of the last century a terrible epidemic, bearing some analogy to scurvy, broke out in Saxony, making such rapid progress among the poorer classes that the Government ordered an inquiry into its nature and course. The result was the establishment of a singular fact, viz., that miners, although reduced to the same misery as other workmen, remained with their families completely exempt from the malady. The diet of the miners differed from the others only in one point, viz., that being employed by the State they were supplied with salt gratuitously. Salt was then prescribed as a curative measure, and the epidemic disappeared.

## Items of Interest.

At least 4,000 teachers from the country east of the Rocky Mountains are expected at the convention at San Francisco in July.

A London dealer in birds prepared for the adornment of ladies' bonnets makes the statement that last year he sold 2,000,000 of them, ranging in variety from the robin and the wood pigeon to the splendid tropical bird.

Women doctors and missionary doctors in the northwest of India and of Oude are coming prominently into notice. Nearly 72,000 cases were treated at eleven missionary dispensaries, and 11,000 women sought relief at Mrs. Wilson's dispensary at Agra; 20,850 women and children were treated at the Thomason dispensary at Agra.

Scarlet fever is at its minimum from January to May, and at its maximum in October and November. Diphtheria is more evenly distributed through the year, and is more dangerous than scarlet fever. Measles and whooping cough seem to be somewhat aggravated by cold weather, but are most fatal in May and June. Hot weather is adverse to small-pox, and favorable to disorders of the bowels, particularly in children.

Zinc, when slightly roughened by oxidation, may be written on with a soft lead pencil, and the graphyte soon becomes indelibly fixed on the zinc, and is quite as permanent as the chemical ink. The labels may be sufficiently oxidized by leaving them a few weeks in a damp place. This is much the quickest way of making any metal labels, and makes one of the best labels for out-door purposes. They have been seen perfectly clear after ten years experience.

The average daily supply of water de-

livered from the Thames to London consumers during the last month was 80,368,932 gallons; from the Lea, 57,047,492 gallons; from springs and wells, 19,116,275 gallons; from ponds at Hampstead and Highgate, 2023 gallons. The last is used for non-domestic purposes only. The daily total was, therefore, 156,534,722 gallons for a population aggregating 5,456,587, representing a daily consumption per head of 28.68 gallons for all purposes.

## Hints and Recipes.

Roaches, red ants, etc., may be driven away by the persistent use of plaster of Paris. Wherever vermin congregate there use the plaster. Even flies seem to avoid it.

For promoting the growth of the hair and eyebrows nothing is better than bay rum and quinine, in proportion of one pint to one dram, well rubbed into the roots once a week.

TO FRY FISH WELL.—The secret of frying small fish crisp and brown, without either egg or bread-crumbs, is to dry it well, flour both sides, and plunge into plenty of boiling fat. Be sure that the fat is boiling, and that there is plenty of it, as upon that depends the crispness and brownness of the fish.

COOKING OLD POTATOES.—One of the nicest ways of cooking these is to peel and slice them, dropping in cold water until you have enough; then put them in a baking dish in layers, dotting each layer with bits of butter, and seasoning with salt and pepper, and adding milk to just cover it, and so continue until the dish is full. Bake covered for one hour; uncover, and brown for half an hour. You can scarcely cook them too much, but the oven must be a moderate one.

## Farm and Garden.

Use liquid manure only for plants that are in actual growth or in bloom.

If the weeds are pulled out of the old strawberry rows and the ground between them kept clean they will last for several seasons. Begin cultivation as soon as the fruit is picked.

Corn feeds near the surface of the ground. All that is required in its cultivation is to keep the surface of the ground loose and fine. It is not necessary to tear up the roots by going down deep.

It is not uncommon to find people taking off the leaves of the grape in order that the sun may color the fruit. Grapes color better under the shade of good healthy foliage than when that foliage is removed.

Wherever the orchard and poultry-yard have been combined the trees grow fast and the hens lay well. The trees afford shade to the hens and permit of their scratching during all hours of the day, while the trees are not only protected from many kinds of insects, but the droppings serve to fertilize them.

## Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

WHAT IS THE BIBLE? By George T. Ladd, D.D. New York: Charles Scribner's Sons. 1888. Pp. xiv. and 497. Price \$2.00.

Five years ago the author of this work published a comprehensive and scholarly monograph on "The Doctrine of Sacred Scripture," in which, with great ability, he discussed the origin and nature of the Bible from every point of view—critical, historical and dogmatic. It is a learned

treatise designed for a special class of students. In the work whose title we have given above he presents the same conclusions as in his former work, but in a form better adapted to the wants of readers of the English Bible, who in his judgment should know the verdict of scholarship on the more important questions touching the sacred Scriptures. He assumes a free attitude as well to the extreme results of a negative criticism, as to the current traditional opinions about the Bible. Believing that the Old and New Testament are the only authentic and sufficient rule of faith and practice in reference to salvation, and yet accepting the assured conclusions of modern Biblical science, his chief purpose is to show that free inquiry has discovered nothing that need disturb, much less destroy, an intelligent faith in the Holy Scriptures. The book is written in a clear, popular style, well suited to the general reader.

A ROAD TO SUCCESS. A Book for Boys and Young Men. By Rev. Aaron Warner, D.D., author of a book "On the Family" Pp. 240. Reading, Pa.: Daniel Miller, publisher.

The author aims in a plain and easy style to present to boys and young men wise counsels and good advice, so that they may become successful men in the world and church. The author draws largely from his observations of the ways and conduct of the young and seeks to put all to a practical use for the benefit of the young of to-day. Would every boy and young man lay to heart and follow closely what this father in the church lays before them as the road to success, it would indeed, in the end, be well with them both in this world and in the world to come. Void of attractive illustrations and of a fascinating style, the difficulty will be, when in the hands of the boys and young men, to have them find interest enough in its contents to read it through. Should any do so, as said already, the result would be to their ultimate good. It deserves a large circulation among those for whose interests it is written.

TABLE TALK. Devoted to the needs of American Households. Table Talk Publishing Co., 402 Race street, Phila. \$1 a year; 10 cents single copy.

The June number of this monthly is on our table. It is ably edited by Mrs. S. T. Rorer, Principal Philadelphia Cooking School, and Joseph Whitton, late editor of "The Caterer" and "Cheer." Its list of contents is made up of choice reading—prose and poetry—and quite a number of excellent suggestions and new recipes for the use of the housekeeper.

CROOKSIDE LADS and FOUND ON THE HILLS. By A. M. Coker. 12mo. 256 pp. 6 cuts. 90 cts.

These are two very fascinating stories of English village life, illustrating methods of doing good in the name of the Master, Christ. The two make a very interesting and useful book for the Sunday-school or family library.

CHRISTIANITY IN THE DAILY CONDUCT OF LIFE. Studies of Texts relating to Principles of the Christian Character. Pp. 337. Cloth. \$1.50. Thomas Whitaker, New York.

We are told that this volume of "Studies" is by an eminent American clergyman who does not wish to let his name go forth with it. He by no means has reason from the character of the studies to withhold it, for, as another says, they are sure to attract the attention of many readers by their freshness and power. We have within this very readable volume a combination of theology, philosophy and common sense. It is often to be marked that professors do not live their religion, do not in their lives show that they are followers of Christ, and you do not know they are Christians by their



daily conduct among their fellow-men. The author names some of the traits that go to make up a true Christian character—devoutness, forgiveness, purity, humiliation, honesty, truthfulness and spirituality. Where these abound there will be a correct life.

**LITTELL'S LIVING AGE.** The number of The Living Age for June 9 contains—Francis Parkman, Mr. Sandford, The Disenchantment of France, A Lady's Winter Holiday in Ireland, by Isabella L. Bird, part II., Italy in England, In the Dales Sixty Years Since, Solomon Maimon, A Bull-Fight at Barcelona, A Novel Ascent, and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Marriages.

At the Reformed Church Parsonage, St Clairsville, Pa., June 3, 1888, by Rev. E. S. Hassler, Mr. William H. Gochmour to Miss Sophia Imler, both of Bedford Co., Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

**DIED.**—In Butler township, Luzerne county, Pa., April 20, 1888, Emma Louisa, daughter of Elder Reuben Benninger and his wife, Anna Maria, aged 22 years, 2 months and 14 days.

Sister Emma Louisa Benninger was a young lady of much promise, and a bright future was before her. By her correct moral conduct, and consistent Christian character and life, she had won many warm friends who loved her dearly. She was a regular attendant upon the services of the sanctuary and took a deep interest in both church and Sunday-school. By her many virtues and noble life she left a grand pattern as a legacy to her young companions to follow.

After a short illness she was called away from earth to heaven. The genuine mourning and much weeping at her early grave testified to the high regard in which she was held. Her parents, brother and sisters are deeply afflicted by her departure, but bow in Christian resignation to the will of their Heavenly Father who doeth all things well. They realize that Emma is only gone before, and that they will meet her again in glory.

Her funeral services were held in St. John's church at Hughesville, on Tuesday, April 24, at 10 o'clock, and were very largely attended. The church was crowded to its utmost capacity. The Sunday-school attended in a body, and sang sweetly at the house and in the church, and also laid beautiful flowers as tokens of affection upon her casket.

She had spent part of the winter in Hazelton, and while there attended the Emanuel's Reformed Mission church and Sunday-school. A number of this congregation with their pastor were present at her burial, and also brought flowers as tributes of their regard. Rev. Miller spoke highly of her Christian character. Rev. J. B. Kerschner, her pastor, improved the occasion by a suitable discourse based on John xvi. 22

PASTOR.

The following preamble and resolutions were unanimously adopted by the Sunday-school, and ordered to be spread upon the record of the school:

WHEREAS, It has pleased the hand of Divine Providence to remove by death, our friend and associate, Miss Emma L. Benninger; and,

WHEREAS, It is but just that a fitting recognition of her many virtues and noble Christian life should be had, and also of the heavy loss sustained by those who were nearest and dearest to her, therefore be it

Resolved, That it is but a just tribute to the memory of the departed, that in regretting her removal from our midst we mourn for one who was, in every way, worthy of our love.

Resolved, That in the death of Miss Emma Benninger, this Sunday-school laments the loss of a sister who was ever ready to attend to her duties in her Master's vineyard, an active member of this school whose utmost endeavors were

always exerted for its welfare and prosperity; a friend and companion who was most dear to us all; a lady whose upright and noble life was a standard of emulation to her associates.

Resolved, That we sincerely sympathize with her family in their deep affliction and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That these resolutions be transmitted to the bereaved family as a token of regard and affection for the Christian character of a good young lady gone to rest.

L. B. WENNER,  
A. M. KNELLY,  
Superintendents.

**DIED.**—At Williamsport, Pa., May 3rd, 1888, of pulmonary consumption, George I. Rader, aged 28 years and 11 days.

For the first time in more than three years death has invaded the communicant membership of our English Mission at Williamsport; but in the taking from us of Brother George Rader, it has claimed as its prey a very choice member. We can think of few men of more excellent qualities than he possessed. He was the youngest son of a worthy family. Early gave himself to the Lord, and lived a quiet, exemplary and useful Christian life, faithful to his church vows till the last. On Easter Sunday he came up to the house of the Lord to join in the festivities of that glad season for the last time on earth. Although young, he had, by faithful industry, acquired a fine home, and a trustworthy position in life, being at the time of his death a stockholder and president of a live business firm, known as the "National Planing Mill Co., Limited," of this city.

Mr. Rader had been in poor health during the winter, but was able to attend to business up until within three weeks of his death—from which time he failed rapidly. He was a most patient sufferer, and met death bravely and confidently, leaving all assurance that he is henceforth blessed and "Forever with the Lord." A large circle of friends and business acquaintances mourn his untimely death. Saddest of all is the heart of his young wife who had not yet ceased to mourn the recent death of a precious and only child. May the Lord Jesus, the support of the sorrowful, mercifully give her the grace needful for such an hour as this.

D. H. L.

**DIED.**—On the 7th ult., Howard, son of John G. and Mary Skyles, aged 7 years, 4 months and 7 days.

The deceased was a very bright and lively child, full of promise for future usefulness, as a citizen of earth and heaven, always enjoyed good health. Some time ago he had a fall by which he injured his knee. At first it was not regarded serious. Ten days before his death, it assumed a malignant form by which he was thrown into an unconscious state in which he remained until he died, with the exception of very brief intervals. His sufferings cannot be described nor expressed. At 3 o'clock in the morning of the 7th ult., he was relieved and is now at rest. The funeral services were conducted on the 8th ult., by the pastor, assisted by Rev. S. B. Shafer. The family has the sympathy of the congregation and of the whole community in their bereavement.

**DIED.**—On April 14th, at their residence in Brooklyn Village, a suburb of Cleveland, Ohio, Mrs. Annie Beachler, wife of C. F. Beachler, proprietor of "The Cuyahogan."

The deceased was a daughter of Mr. Bridenbaugh, of Martinsburg, Blair Co., Pa. Baptized in infancy and instructed in the doctrines and duties of our holy religion, in her youth she united with Christ's body the church, and was always found in her place in the sanctuary and at the Lord's table. After her marriage she became a member of Zion's Reformed church, Greenville, Mercer county, Pa., from which place, about two years ago, they removed to Brooklyn Village. As there is no Reformed congregation at this place, they waited for almost a year, hoping against hope, that the Ohio Synod would see its way clear to establish an English mission in Cleveland finally, as there seemed no present prospect, they united with the Congregational Church. Her body was laid to rest in the beautiful cemetery at Greenville—the final services before interment being held in the church she always called home. A peaceful life, a triumphant death—truly we sorrow not as those who have no hope. If we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him.

THE HEIDELBERG TEACHER

The above published under the auspices of the Sunday School Board of the General Synod, a Quarterly for the use of Teachers, is now ready for distribution. The subscription price is—Single copy, 60 cents; over one copy to one address, 50 cents each, postpaid. Schools and teachers who do not receive the *Guardian* and wishing copies of this Lesson Help, will send in their orders with the subscription price before the 15th of June, so as to receive it in due time.

Address,  
Reformed Church Pub. House,  
907 ARCH STREET, PHILADELPHIA.

HISTORIC MANUAL  
OF THE  
Reformed Church in the United States.  
BY REV. J. H. DUBBS, D.D.  
THIRD EDITION.

This book was prepared and published, in 1885, at the request of the General Synod of the Reformed Church. It consists of a series of historical sketches, illustrative of the history of the Reformed Church in Europe and America, from the sixteenth century to the present time. The Appendix contains brief accounts of the lives of deceased ministers, tables of the meetings of Synods, and comparative statistics of the various branches of the Reformed Church throughout the world. At the time of its publication the book was formally recommended by the Synod of the Reformed Church, the Synod of Ohio, and other ecclesiastical bodies. It is, in fact, so well known, that a further description is deemed unnecessary.

For several years the "Historic Manual" has been out of print, and for some time it has been almost impossible to obtain a copy. In accordance with frequent requests it has now been revised and republished by the author. The price is \$1.50, for which sum it will be sent by mail. For special terms to ministers and agents address the author at Lancaster, Pa., or

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CHRONOLOGICAL  
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IN THE  
HISTORY OF THE REFORMED  
(DUTCH) CHURCH IN AMERICA.

A few copies of this Chronological Table are on our counter for sale. The Table has been compiled by Rev. Daniel Van Pelt. A perusal of it may be of interest to many of our pastors and laymen at this time when the subject of Union of the two Churches is under consideration. The book will be sent to any address on the receipt of 50 cents—postpaid.

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Every pastor and layman should have a copy, so as to inform himself as to the present status of the proposed union.

Pastors should see that their members are provided with copies. It will be interesting reading to any one.

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NEW AND OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	\$1.50
Notes on Heidelberg Catechism by Rev. A. C. Whitmer,	1.00
The Substantial Philosophy, Rev. J. I. Swander, D.D.,	1.50
Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theo. Appel, D.D.,	.75
Lord's Portion, Rev. H. Harbaugh, D.D.,	Paper, .25 Muslin, .30
Service Book and Hymnal, Rev. W. F. Lichliter,	Plain Muslin, .25 Red edges, .40
A Treatise on Baptism, Rev. J. J. Leberman,	.60
Recollections of College Life, Rev. Theodore Appel, D.D.,	1.25
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theo. Appel, D.D.,	Paper, .50; Muslin, .75
A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good.	A Tract. 50 Copies, 1.00 100 " 2.00 300 " 5.00
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## Miscellaneous.

*For Reformed Church Messenger.*

### CORNER-STONE LAYING.

In all branches of the Christian church, new and better houses of worship are springing into existence. The advancement that is being made in this direction is full of hope and commendation. The strong and loving attachment of believers to the house of Christian worship, is herein revealed and expressed. Everywhere church-going bells are heard, and lofty spires—fingers of faith—are pointing the world to mansions in the skies. Like unto others, the Reformed church is becoming more active and aggressive. From every quarter, as if borne on "wings of wind," comes the welcome word, "Progress." The various charges seem to be vying with each other in promoting the glorious interests of the Master's kingdom. While many fields are recording their triumphs and publishing their prosperities, the Mt. Pleasant charge, in Westmoreland Classis, sends "greetings" along the line. This parish is abreast with the tide of improvement. A new church is in course of erection, the cost of which will aggregate \$18,000. Because of the elegant design and central location of this sanctuary, it will be one of the brightest gems in Mount Pleasant's crown of beauty. The corner-stone of this rising structure was laid with impressive ceremony on the 19th day of May, 1888. The preliminary services were held in the old church, and were largely attended. Rev. C. R. Ferner, the energetic pastor of the charge, conducted the opening exercises, assisted by Rev. Dr. Storer, of the M. E. church, and Rev. H. S. Wilson, of the U. P. church. The sermon was then preached by the author of this notice to an appreciative audience. After the lifting of a collection, the assemblage repaired to the massive foundations of the new building to witness the most interesting feature in the whole service. The different articles usually deposited at such times, were placed in the corner-stone. With clear voice and reverent manner, Pastor Ferner, assisted by workmen, then placed the stone in its position in the wall, according to liturgical formula. A prayer was offered by Rev. S. E. Elliott, of the Presbyterian church, followed by the benediction. Revs. Pershing and Risler of other churches, were also in attendance. The choir of the congregation conducted the song service in an artistic and praiseworthy manner. S. B. M.

*For Reformed Church Messenger.*

### MINISTERS OF THE GOSPEL FROM A SINGLE TOWNSHIP (WASHINGTON) IN FRANK- LIN COUNTY, PA.

Reference has recently been made in these columns to the large number of ministers of our own church who originally sprang from the small section of country embraced in the present Waynesboro charge. I here give a list of all the ministers from the single township of Washington, of which Waynesboro is the center. Their denominational relation at the time they entered the ministry is given:

Reformed—Andrew P. Frieze, Jeremiah Heller, Henry Harbaugh, Daniel Gans, George B. Russell, A. Carl Whitmer, Christian C. Russell, Simon S. Miller, Jos. H. Johnston, George H. Johnston, Josiah D. Detrick, George B. Resser, Charles H. Coon, James W. Gilland, William H. Lecron and J. Harvey Mickley. Another young man here is now prosecuting his studies with a view to our ministry.

Lutheran—David Harbaugh, Daniel Summers, Daniel Beckner, Michael Jacobs, Frederick Benedict, Henry Weixel, William Keckler and Clarence Eyerl.

Presbyterian—Robert Hoover and Robt. Barnes.

Methodist—John Morehead, Henry Stonehouse, and Henry L. Besore.

McFarland, a very prominent Bishop of the Roman Catholic Church, was also brought up here.

No mention is made in this list of a large number of German Baptist and

Mennonite preachers, of the various orders, who were reared and labored here in the past, or are now living here. F. F. B.

*For Reformed Church Messenger.*

### PALATINATE COLLEGE.

The Musical Department of Palatinate College, Myerstown, gave its annual concert May 21st. The programme, consisting of solos, duets, trios and chorus, showed careful training on the part of the teacher, Miss S. Spangler. The violin and cello accompaniments were a very pleasing addition. Miss Barber, teacher of elocution, delighted the audience with several recitations. The proceeds of the entertainment were contributed to the Reference Library Fund, and a number of volumes will be added to the library this Spring. This library has been in existence only four years, but already contains some excellent works.

The Spring Term has been an instructive and entertaining one. The students have been addressed by Prof. Dubbs, Lancaster, Pa., and Dept. Supt. Houck, of Lebanon. Mr. Stoop, a volunteer missionary from Union College, also spoke before the school on Foreign Mission work.

Dr. Higbee and Prof. Super are also promised for this term.

The Palatinate Literary Society celebrates its anniversary June 20th, and Commencement exercises will be held the following morning. M.

*For Reformed Church Messenger.*

### WOMAN'S MISSIONARY SOCIETY OF SCHUYLKILL CLASSIS.

Agreeably to the call of the President of Classis, some thirty delegates and other ladies assembled in St. John's Reformed church, Reading, Pa., May 31st, at 2 P. M., to form a Classical Missionary Society. A committee of Classis, consisting of Revs. A. R. Bartholomew, Rufus W. Miller, and Elder Daniel Miller, directed the organization. After devotional exercises, and several earnest addresses, the credentials of delegates were received, and a committee on nominations, Mrs. B. Bausman, Mrs. M. Mengel, Mrs. A. R. Bartholomew, were appointed to confer with the Classical committee. They reported the following, who were unanimously elected: President, Rev. Mrs. H. Mosser, of First church, Reading; vice-president, Miss Sarah Dechant, St. Paul's Memorial, Reading; recording secretary, Miss Katharine Stambach, Hamburg, Berks county; corresponding secretary, Miss Emma Zerbey, Trinity church, Pottsville; treasurer, Miss Kate Meck, St. John's church, Schuylkill Haven; editress, Miss Mary Graeff, St. John's, Tamaqua.

These officers, with the following, constitute the executive committee: Mrs. M. Mengel, Second church, Reading; Mrs. D. B. Albright, Orwigsburg; Miss Blanche Beck, St. Mark's, Cressona; Mrs. Yost, Trinity, Shenandoah; Miss Sallie Levan, St. John's, Reading; Miss Lily Schoenberger, St. Stephen's, Reading.

After some further discussion and a short meeting of the executive committee, the society adjourned. These two committees have in charge the constitution and by-laws.

The meeting was a grand success. Thirteen out of the nineteen charges were represented by delegates. The ladies at once showed their aptitude and interest in the work. A missionary gathering will probably be held during the summer, at which time delegates to the Synodical organization to be formed, will be elected. The women of Schuylkill Classis have fallen into line. Let the good work go on. The brethren need but to give them the opportunity. Hearts are ripe, and hands are ready for the work. The work needs the women, and they need the blessings which follow the work. Doubtless the Board, and Superintendent of Missions, and our missionaries, as they consider the greatness of the work, and the little supply of means and men, often ask the question, "Who is sufficient for these things?" The inspired answer is, "The Lord giveth the Word. The women that publish the tidings are a great

host. The wilderness and the solitary place shall be glad for them. And the desert shall rejoice and blossom as the rose." All praise to God.

The women of the Reformed church are saying, "It is a good land which the Lord our God giveth us." The women "lend a hand in little things." And the women have large thoughts for the noble missionary work. "Large thoughts make large hearts; large hearts lead to large gifts; large gifts make large souls." The word large means not man's measure, but God's. R. W. M.

*For Reformed Church Messenger.*

### WOMEN'S MISSIONARY SOCIETY OF ST. PAUL'S CLASSIS.

This society convened on Friday afternoon, June 1, 1888, at Watson Run Reformed church. Upon the gathering of the delegations of ladies from the different congregations the business of Classis was suspended to make room for the ladies to hold their meeting. Mrs. H. W. Graham, president, promptly took the chair. After devotional services, the delegates presented their names, and an organization was effected by electing Mrs. Almond Carr, of Meadville, president; Miss Lydia Shaffer, secretary; Miss Louisa Boush, treasurer, and Mrs. A. G. Apple, corresponding secretary and organizer of societies.

The reports read by the societies were encouraging. The dues of one society aggregated over \$60, and of others less. But by this systematic plan of giving great amounts can be gathered without apparent effort.

Mrs. A. G. Apple, as organizer of societies, whilst she could not report great achievements, yet she has not been idle. And her reasons for not being able to organize more societies in the different congregations were set forth in the following extracts of her report:

"I feel as if I had really accomplished nothing. I have written letters to several ladies in congregations where there are no missionary societies, and their replies were such as to give but little hope that such societies would be organized. They would deem it a privilege, it seems, to work for the cause, and regret that they were idle while the fields were white for the harvest, but that the way was not open for them and that they did not receive proper encouragement.

Now it seems to me when any one has the spirit to work in this glorious cause such hindrances should not be thrown in their way, and especially when it is remembered that these societies are organized under the direction of Classis and Synod, and we, as obedient daughters, are only trying to carry out the injunctions of these higher bodies. I well remember the last meeting of Synod I attended, there was quite a discussion carried on among the members as to what hour they would set apart for the purpose of organizing a Woman's Missionary Society, when it occurred to one of the ministers present that they being men could not organize, that it was woman's work alone; and they proved themselves equal to the task by then and there organizing what is known as the Woman's Synodical Missionary Society of the Reformed Church.

Now I may be wrong, but it seems to me, that such societies ought not to be interfered with by men—be they pastor, elders, deacons or people. Of course, we are glad and thankful for their advice and guidance, but to be advised not to organize missionary societies is, I think, going beyond their jurisdiction. Are there to be no stars in our crowns in that day when Christ comes to make up His jewels? Can we pray 'Thy kingdom come,' and have no part in advancing that kingdom? No, a thousand times, no. The work will go on till all nations of the earth shall see the salvation of our God, woman having her share in spreading the light of the Gospel, and at last she shall receive her reward, and it shall be said of her 'she hath done what she could.'

In the evening a missionary conference was held, when Mrs. Herman Koessling of Vallonia, Pa., and Mrs. A. Carr read essays on mission work, and Rev. J. M. Schick of Greenville, Pa., addressed the society.

It was a refreshing season, and the influence of the society was wholesome and truly inspiring, and it is to be hoped by another year many more congregations will have their missionary societies. B.

*For Reformed Church Messenger.*

### CLOSING EXERCISES OF THE SCHLEIGH ACADEMY AND KINDERGARTEN SCHOOL.

The graduating exercises of this institution, located at 1427 N. 16th street, this city, took place on the evening of the 7th inst. A select gathering of the friends and patrons of the Academy filled the room in which the exercises were held. There were two graduates. The program was an interesting one. Nelson F. Evans, Esq., presided. Prayer was offered by Rev. P. S. Davis, D.D. Essays were read by the two graduates—"Chaucer and his Times," Miss Mary C. Cranwell, Baltimore, Md., and "The Power Behind the Throne," Miss Flora M. G. Parker, Glenmoore, Pa. The address to the graduating class and the presentation of the diplomas were made by Rev. E. K. Young, D.D., pastor of Grace M. E. church of this city. A song by the school and a solo and a duet upon the piano interspersed the exercises. The essays, which were of a high order, showed much research and great care on the part of the fair authors, and were well received. The music was rendered with great proficiency and added much to the pleasure of the hour. The address of Dr. Young was highly appropriate to the occasion, abounding in wise counsel and words of encouragement to the young ladies about to leave the halls of their Alma Mater to enter upon the scenes of real life. The benediction was pronounced by Rev. Dr. Hubbard. A reception was then held in the parlors of the institution. A large throng was hospitably received by the lady principal, Miss F. A. Schleigh, assisted by the other members of the faculty. The children of the Kindergarten school delighted those present with a rendition of some of their interesting songs, showing careful training on the part of those in charge of that department. Refreshments were dispensed in an adjoining room to all the guests. An enjoyable evening was passed by all present, a late hour closing its festivities, marking a red-letter day in the history of this now well established and justly popular institution. Miss Schleigh can well take pride in her success in this city as an educator, and parents seeking a place at which to place their children can find in this Academy and Kindergarten the desired one. The Fall Session will open at the usual time.

### THE RE-UNION AND QUADRO- CENTENNIAL OF WHITE- HALL CHURCH,

At Mickley's, Lehigh county, Pa., Rev. W. R. Hofford, pastor.

Saturday and Sunday, May 26th and 27th, 1888, were red letter days in the history of the South Whitehall church, better known as Mickley's church. On the first mentioned date, the re-union of the 340 members received into the Reformed wing of the church during the twenty-five years' pastorate of Rev. W. R. Hofford, D. D., was held. A large majority of these were present at the commemorative services. They met in the basement and marched to the auditorium in a body. The opening services were conducted by Dr. Hofford and consisted of Scripture reading and prayer. The choir, under the leadership of Squire James B. Snyder, sang a pretty anthem, after which Thomas F. Diefenderfer, Esq., made the address of welcome. Short historical sketches of the different catechetical classes were read by members. Hymns which had been sung at the meetings of the classes were also sung. Addresses were made as follows: Dr. P. E. Stem on "Mission Work;" Leo H. Stem, on "Relations of the pastor to the Church," and George P. Stem on the tablet. This was a marble slab suitably inscribed placed in the vestibule of the church as a memorial of the occasion. Rev. Dr. S. G. Wagner made an address, closing by presenting Dr. Hofford with a serviceable and handsome china dinner service as a gift from the catechetical classes. Dr. Hofford responded briefly, expressing his great surprise and warm appreciation. W. R. Lawler was called upon and favored the assemblage with remarks, pertinent to the occasion.



After these exercises a banquet was partaken of in the church yard. It was greatly enjoyed.

In the evening Dr. Wagner made an eloquent and instructive address to the younger members of the congregation.

Sunday was the twenty-fifth anniversary of the pastorate of Dr. Hofford. The anniversary services were very largely attended. Mr. Hofford preached the sermon reviewing his work during the pastorate.

The subject was handled in a very able manner. The reverend gentleman gave a statistical account of his labors. The church has been prosperous under him from the time he commenced to minister to its people, every year adding an increased membership. The congregation is quite a strong one, holds on to the even tenor of its way, blest with peace and harmony within its own communion and among the sisterhood of churches by which she is surrounded.

In the evening Dr. Reily and Rev. Diefenderfer officiated. The best relations exist between the pastor and congregation and where there is such unanimity good results follow.

The *Allentown Democrat* in giving an account of these interesting services, speaks in the highest terms of the pastor, Dr. Hofford, giving full testimony of his labors and his worth and abilities as a pastor, a preacher and a citizen. It says:

"All of his churches bear willing testimony to the purity of his life and of his Christian character; to his unusual executive ability, and to the faithfulness and fidelity with which he preaches the Word, and invoke for him and his family the richest blessings from the Father above. We hope and expect for him many years yet of useful labor for the Master, of which his life among us gives abundant promise, and we devoutly pray that while his work lasts he may gather from every field in which he labors many souls as the fruits of his ministry. A quarter of a century is a long while for a man to occupy the same position, and is the strongest evidence possible that he is capable and competent to discharge the duties of the places he so ably and satisfactorily fills. May he live to enjoy the confidence of those he serves for another quarter of a century at least."

For Reformed Church Messenger.

#### MERCERSBURG CLASSIS.

The Mercersburg Classis held its forty-eighth annual meeting in the Reformed church at Shippensburg, Pa., Rev. J. D. Miller, pastor, beginning on Thursday evening, May 17th, 1888, and ending on the following Monday afternoon. The opening sermon was preached by the retiring President, Rev. J. W. Knappenberger, from Matt. 16: 16-18.

Rev. P. A. Long was chosen president, Rev. I. M. Motter, vice-president, Rev. J. A. Wickert, corresponding secretary, and Rev. W. M. Deatruck re-elected treasurer of Classis.

The attendance was the fullest and largest since the division of the Classis in 1883. Only one pastor was absent, who was detained at home on account of illness, and but one pastoral charge unrepresented by a delegate elder. Rev. J. B. Shontz was received from the Tuscarawas Classis, his call to St. John's Reformed church of Chambersburg confirmed, and a committee appointed to install him as the pastor of said church. Thus all the pastoral charges are again supplied with pastors, two of them, however, being merely stated supplies.

The parochial and statistical reports rendered by the several pastors gave evidence of steady and healthy growth. In response to the inquiry, whether the temporal contract between minister and people was fulfilled, the fact was learned that the pastor's salary had in a number of instances not been paid punctually, in monthly, quarterly, or semi-annual installments as stipulated in the respective calls. In one instance an attempt had been made to settle with the pastor, by the consistory giving him its note as a consistory for a large deficit in his salary. This was declared unbusiness-like, and pastors were forbidden to accept such notes in future, in the payment of salary. All the congregations were enjoined to pay their respective pastor's salary according to the terms stipulated in their calls. A pastoral letter was prepared, adopted by the Classis, and ordered to be sent to all its congregations in order, if possible, to remedy the matter. It is to be feared, that the evil of not paying the

pastor's salary punctually, as stipulated, is a grievous and a very common one throughout our Church, as well as in many others.

The assessments and apportionments of the Synod were all accepted by the Classis, and provision made for their payment in due season. The recommendations of the Synod and General Synod were acceded to, and favorable action had upon them. The new Constitution, adopted by the late General Synod, was referred to a special committee for examination, with instructions to report to the next annual meeting of the Classis.

All the pastors were instructed to take up collections in their respective charges to the amount of at least \$10, in connection with their observance of Children's Day, for the use of the Society for the Relief of Ministers and their Widows.

Friday evening was devoted to the discussion of Sunday-school topics, Saturday evening to the interest of the Society for the Relief of Ministers and their Widows and a collection lifted for the cause, and Sunday evening was given to the consideration of Home and Foreign Missions, with a collection taken up for the latter. The several speakers appointed for the purpose ably presented the claims of all of them. Preparatory and confirmation services were held on Saturday afternoon, at which time a class of eight catechumens was confirmed by the pastor, four of them receiving adult baptism. On Sunday forenoon the administration of the Lord's Supper took place, the number of guests at the Lord's Table being large, some members communing who had not done so for years.

The delegates elected to the Synod of the Potomac to be held at Woodstock, Va., next October are: *Ministers*, J. D. Miller, F. F. Bahner, W. C. Cremer, J. W. Knappenberger, J. B. Shontz, C. Cort, and *Elders* D. F. Daihl, J. N. Brewer, S. Hoeflich, L. C. Kepner, A. Kieffer and J. Fuss. *Alternates—Ministers*, P. A. Long, J. A. Wickert, Dr. G. W. Aughinbaugh, Dr. W. M. Deatruck, Dr. G. B. Russell, S. Wolf, and *Elders* J. Bowman, J. B. Cook, C. Wicke, J. R. Avery and J. R. Fox.

The next annual meeting of the Classis is to be held in Trinity Reformed church of Waynesboro, Pa., Rev. F. F. Bahner, pastor, beginning May 12th, 1889, in the evening.

A vote of thanks was unanimously returned to Pastor Miller and the kind people of Shippensburg, who so generously entertained the members of the Classis while amongst them.

#### Report on the State of Religion.

The Report on the State of Religion expresses gratitude to Almighty God for His mercy in preserving the health and strength of His servants so that with few exceptions all were permitted to attend to their duties regularly. It then refers to the death of Rev. M. Z. Hittel, pastor of St. John's Reformed church of Chambersburg, which occurred July 21st, of last year, who had shown himself to be an able preacher, and a faithful and successful pastor, cut off in the very prime of life and in the midst of great usefulness.

The fact is referred to, that the assessments and apportionments have been more generally met than at any time in the past, only two or three pastoral charges failing to cancel all, and only one of these to any considerable degree. Nearly all the congregations show encouraging signs of prosperity. Some more than others. Most of them seem to be in a better condition both spiritually and financially than they were one year ago.

The summary of the statistics, as gathered from the statistical reports, though not complete, is as follows:—*Ministers*, 17; *congregations*, 24; *members*, 2,861; *members unconfirmed*, 1,539; *infant baptisms*, 133; *adult baptisms*, 39; *confirmations*, 128; *by certificate*, 71; *communicants*, 2,304; *dismissals*, 59; *names erased*, 22; *deaths*, 65; *Sunday-schools*, 01; *S. S. scholars*, 1,912; *students for the ministry*, 4; *benevolent contributions*, \$2,831.76; and *contributions for congregational purposes*, \$12,651.78.

WM. M. DEATRICK, Stated Clerk.

For Reformed Church Messenger.

#### LANCASTER CLASSIS.

Lancaster Classis met in thirty-sixth annual sessions in Second Reformed church, Harrisburg, Pa., May 24th, 1888, at 7.30 in the evening. The opening sermon was preached by Rev. J. P. Stein, on Acts ii, 1-4, on the "Office of the Holy Ghost." Rev. Dr. J. M. Titzel was elected presi-

dent; Rev. N. J. Miller, corresponding secretary; Rev. J. H. Pannebecker, treasurer, and Rev. D. W. Gerhard is stated clerk.

Charles B. Schneder, John F. Moyer and J. Stewart Hartman, late graduates of the Theological Seminary at Lancaster, were examined and licensed to preach the Gospel.

A call from the Hummelstown charge to J. F. Moyer was confirmed, and a call from the New Holland charge to J. Stewart Hartman was also confirmed. Mr. Moyer was ordained on Sunday, May 27, by a committee of Classis, Rev. Dr. E. V. Gerhart, chairman. Mr. Hartman expects to commence his work in the New Holland charge about the 1st of July.

The election for delegates to Synod at Norristown resulted in the choice of the following: *Ministers, primarii*, J. H. Pannebecker, W. J. Johnson, W. F. Lichter, Thomas G. Apple, D.D., E. N. Kremer; *secundi*, J. S. Stahr, Ph.D., G. W. Snyder, D. C. Tobias, N. J. Miller, S. Schweitzer.

*Elders, primarii*, J. J. Nissley, Isaac Lefevre, R. F. Kelker, A. M. Schmidt and George De Huff; *secundi*, A. Kline, Henry Terry, Josiah Keen, E. M. S. Rauck, S. Horting.

Maytown and Conestoga Centre were formed into a pastoral charge and the Classis appropriated \$80 sustentation. Classis also gave \$75 sustentation to Marietta.

The new Constitution was severely criticised, and was referred for examination to a committee consisting of Revs. Dr. Thos. G. Apple, Dr. J. H. Dubbs, E. N. Kremer, Elders Rudolf F. Kelker and Christian Gast, who shall report at the next annual meeting.

The next annual meeting will convene in St. Paul's Reformed church, Manheim, on Monday evening following the fourth Sunday after Easter, May 20, 1889.

Wednesday has been set apart for the discussion of Sunday-school and practical church work. Rev. J. H. Pannebecker and W. J. Johnson are appointed a committee to prepare a programme, select speakers and so on.

Delegates from a Woman's Missionary Society at Lancaster, were at Classis. A committee was appointed to confer with them. On recommendation of this committee Classis suggests to the women of all our churches that in 1889 each church or pastoral charge send two delegates to the place of annual meeting with the view of organizing a Woman's Missionary Society of Lancaster Classis.

Statistics—*Ministers*, 27; *congregations*, 39; *members*, 4,988; *unconfirmed*, 2,387; *baptisms—children*, 252; *adults*, 107; *confirmed*, 306; *by certificate*, 116; *communicated*, 3,879; *dismissed*, 72; *deaths*, 150; *Sunday-schools*, 35; *Sunday-school scholars*, 3,447; *students for the ministry*, 5; *benevolent contributions*, \$7,930.07; *congregational purposes*, \$17,864.90.

#### MERCERSBURG REVIEW AND REFORMED QUARTERLY REVIEW.

The widows of two of our deceased ministers have a lot of these Reviews for sale. One has volumes complete from 1853 to 1887 inclusive, excepting 1856, '58, '71, '75, '76, '77, '78, '80, '82, '84, and those of '58, '71, '76, '80, '82, '84, incomplete. The other has complete volumes for 1859 and 1860, and incomplete for 1854, '55, '56, '61, '67, '68. Also the *Reformed Church Monthly* for 1873, '74, '75, '76.

Any one desiring all or any of the above can learn the address of those having them on application to

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#### Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

#### OUR OWN CHURCH.

PENNSYLVANIA.

Chambersburg—St. John's Church.—Rev. J. B. Shontz, pastor. A series of religious services has just closed in this

church. These services have been both enjoyable and profitable. This little flock—now a mission—has for a number of years struggled for existence. The membership numbered about 65 when the present pastor took charge, May 1st, last. Since then they have beautified the little church, and many signs of growth are visible among the members, who are well known for their piety and zeal.

The Holy Communion was observed on the 3rd inst. The joy of all was great when at that time 24 new members were received. The old members wept for joy, and the new members received such warm and hearty welcomes that the scene was one not soon to be forgotten. The communion and the collection were quite large in proportion to the membership.

*Latrobe*.—Rev. C. M. Hartzell, pastor. The Holy Communion was celebrated in this congregation on Whitsunday. An interesting class of 23 young people was confirmed, and six received by certificate. The total number of accessions to this charge during the past year is 75. Never did the future seem so bright for this charge as at present. The people are becoming more zealously devoted to the Master's work and are manifesting a deeper interest in the benevolent operations of the church. This congregation, though a mission and not endowed with wealth, gave \$50 to Franklin and Marshall College, besides contributing liberally to general benevolence the past year. The late communion was the largest, most refreshing and encouraging held in this congregation since its organization. The pulpit and baptismal font were beautifully banked with flowers, and the choir added much to the occasion.

*Heller's Church*.—Rev. D. W. Gerhard, on Sunday, the 3d inst., celebrated the twenty-first anniversary of the beginning of his pastorate, at Heller's Church, during which time wonderful progress has been made. Rev. Daniel Hertz served the congregation from 1830 to 1867. At the first communion held by him nine members communed. At the same time seven catechumens were confirmed, thus raising the communicant list to sixteen. At the last communion held by Father Hertz forty-three persons communed. During the last five years of his ministry the communicants averaged 43. During the last five years of the present pastorate the communicants have averaged 166. The highest number communed during this time was upward of 180. During the last year 183 of the members communed. At the first communion held by the present pastor a class of twelve catechumens was confirmed. Including these there were 73 communicants. Of

Continued on Page 14.

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*Continued from Page 14.*  
this number only 32 continue their membership, and yet the membership has increased to 224.

**Weatherly.**—Rev. A. M. Masonheimer, pastor. Pentecost Sunday, 1888, will be a memorable day in the history of the Reformed congregation of Weatherly for the rededication of their edifice, which has just been enlarged and improved making it compare favorably in appearance and size with any in town. This congregation is remarkable for its rapid growth and the harmonious relations always existing amongst its members and between them and the several pastors that have served the congregation since its existence. It was first organized, Nov. 25, 1875, by Rev. J. Fuendeling, then located at Hazleton, with less than 40 members. It now numbers over 250 communicant members, owns a church edifice with a seating capacity of nearly 400, and a fine parsonage building, both clear of debt. The Sunday-school has a membership of 265. The pastors who have served it and whose exertions have built up the same are Rev. J. Fuendeling, now of California, Rev. M. H. Mishler, now of Pottsville, Rev. H. Daniel of Nazareth, Rev. Samuel Kuhn of Elizabethtown, and the present worthy incumbent, Rev. A. M. Masonheimer.

The rededication.—Rev. Dr. J. H. A. Bomberger, president of Ursinus College, who conducted the corner-stone laying services, April 30, 1876, was present and assisted in the dedicatory services. He preached in German in the morning and made an earnest and persuasive plea, to his hearers for an earnest, consistent, Christian life. In the afternoon, a union service was held, at which all the resident pastors of the town with one exception (who was unavoidably absent) were present. Rev. Dr. Bomberger preached again in the evening. It was a Pentecostal sermon based on the text, "I will pour out my Spirit upon all flesh, etc.," was a very able one.

On Sunday, June 26, 1888, holy communion was celebrated. 197 partook of the Lord's Supper. On this occasion thirty were added to the membership, 20 by confirmation and 10 by certificate.

Rr.

**Pinegrove.**—Licentiate C. B. Schneder, a member of the recent graduating class of the Theological Seminary, Lancaster, Pa., has accepted a call to the Pinegrove charge.

**Greensburg.**—*Second Church.* Rev. S. B. Mase and family were treated on the evening of 29th ult., to a genuine surprise visit by their people. They came to spend a pleasant evening and did not come empty-handed. Filling the pantry, cellar and stable with the good things, the whole was climaxed by the presentation of a well filled purse to the pastor. Bro. Mase has by his labors among this people greatly endeared all to him, and this pleasant and substantial visit is but a slight token of the esteem and regard in which he is held by them.

**Hazleton.**—Licentiate Aaron Noll has accepted a call to Hazleton, Pa.

MARYLAND.

**Hagerstown.**—*Second Church.* Licentiate G. A. Snyder has accepted a call to this church. Will enter upon his duties about the 15th of July next.

PERSONAL.

Rev. Madison C. Peters of this city, has offered a prize of twenty dollars in gold to the best graduation production prepared and delivered at the commencement of Heidelberg College.

Licentiate C. Ernest Wagner, son of Rev. S. G. Wagner, D. D., recently delivered a lecture on his tour in Europe in Allentown, Pa. The *Chronicle* of that city says, "Mr. Wagner held the closest attention of his hearers for nearly two hours, and we

dare say that never has so large an Allentown audience been so richly treated to a story of travels as was the one in Music Hall."

## Clerical Register.

The address of Rev. J. A. Ketrow is changed from Denver to *Salamonia, Ind.*

The address of Rev. J. M. Mickley is changed from Newburg, Pa., to *Burkettsville, Md.*

The address of Licentiate Aaron Noll is *Hazleton, Pa.*

## Religious Intelligence.

### HOME.

The General Conference of the Methodist Protestant Church has been in session in Adrian, Mich. The Rev. David Jones, of Pennsylvania, was elected president.

The General Conference of the African Methodist Episcopal Zion Church, in session in Newberne, N. C., recently elected two new Bishops—the Rev. Messrs. C. R. Harris and Charles C. Petty.

The race question still continues to agitate church circles in Charleston, S. C. The latest action taken is that of St Mark's Episcopal church (colored), which has resolved to maintain an entire independence in the diocese.

The Board of Trustees of the University of South Carolina, in reorganizing the University, have unanimously elected Dr. Woodrow Professor of Geology and Mineralogy, and also appointed him Dean of the College of Liberal Arts and Sciences.

The Lutheran Ministerium of Pennsylvania, the oldest Lutheran Synod in this country, held its 141st annual convention last week in Lancaster, Pa. Dr. G. F. Krotel was re-elected president. In his annual address he made an appeal for peace and harmony, and were caused by the spirit that has in the past few years been manifested by some of the German ministers.

### A GOOD ADVERTISEMENT.

A Milwaukee lady who had long been a sufferer from lung troubles and nervous prostration writes thus:

"Husband thinks I am as good an advertisement as you could wish for; he says that I preach Compound Oxygen all the time, and in my improved personal appearance its virtues are very fully tested. It certainly is doing more for me than I could expect, and more than you promised in my case."

There is a large force of ladies who are thus setting forth the merits of Compound Oxygen. Renewed lungs, strengthened nerves, restful nights, restored digestion, and other corresponding blessings cannot be kept from the knowledge of those who see invalids restored. Everybody ought to know about the best remedies for chronic sufferers. A note to Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, Pa., will bring you free an important and readable little "treatise" about it.



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1888. 1888.

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All Subscriptions to be Paid in Advance. ALL SENT POSTAGE PAID.

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## URSINUS COLLEGE.

## SEVENTEENTH COMMENCEMENT.

Sunday to Thursday, June 24-28.

Sunday, June 24-8 P. M. Baccalaureate Sermon by the President.

Monday, June 25-8 P. M. Junior Class Exercises.

Tuesday, June 26-10 A. M., 1.30 P. M. Meetings of Committees of the Board. 3.30 P. M. Business Meeting of Ursinus Union. 8 P. M. Address before the Literary Societies, the Hon. Robert E. James, Easton, Pa.

Wednesday, June 27-10 A. M. Meeting of the Directors of the College. 2 P. M. Meeting of Alumni Association. 8 P. M. Alumni Oration, the Rev. E. S. Sorber, McEwensville, Pa. 9.30 P. M. Alumni Reunion.

Thursday, June 28-10 A. M. COMMENCEMENT. 3 P. M. Concert on College Campus.

Orders for Excursion Tickets on the Philadelphia and Reading and Lehigh Valley Railroads, may be obtained from the undersigned committee. The Perkio-men road will sell Excursion Tickets without orders. Tickets good from Friday, June 22, to Saturday, June 30.

COMMENCEMENT COMMITTEE.

## COMMENCEMENT WEEK AT HEIDELBURG COLLEGE.

The following is the program of Commencement week:

Sunday, June 10-8 P. M. Baccalaureate Address, President Geo. W. Williard, D.D.

Monday, June 11-8 P. M. Address before the Literary Society, Rev. M. DeWitt Long, A. M., Bloomville, O.

Tuesday, June 12-10 A. M. Meeting of the Trustees in the President's Reception Room. 8 P. M. Annual Recital given by Heidelberg Conservatory of Music in Rickly Chapel. 8 P. M. Reunion of Literary Societies.

Wednesday, June 13-8 P. M. Annual meeting of the Alumni in Rickly Chapel. 2.30 P. M. College Day for Tiffin and Seminary Boards. 8 P. M. Alumni Address, Rev. S. Z. Beam, A. M., St. Petersburg, Pa. Subject—"The Divine Factor in History."

Thursday, June 14-College Commencement. Morning Session, 9 A. M. Afternoon Session, 2 P. M.

The Graduating Class, twenty-five in number, is the largest in the vestry of the Institution

## NOTICE.

The Board of Trustees of Literary Institutions of Pittsburgh Synod will meet in the parlors of Clarion Collegiate Institute at Rimersburg on Friday, June 29th, at 10 o'clock A. M. D. B. LADY, President.

## NOTICE.

A special meeting of *Lehigh Classis* was held June 7, 1888, at which the time of annual meeting of said Classis was changed from the 2d Tuesday of June (12th) to the 3d Tuesday of June (19th)

ASSISTANT STATED CLERK.

## "DR. MOSES KIEFFER MEMORIAL FUND."

We acknowledge with most hearty thanks the amounts given in this list and shall be pleased to add the names of many more who shall send us their "might" in response to the appeal already made. This list shall appear in this paper for a few weeks with no change but the addition of new names. Come up to the help of this needy mission at once. Give as the Lord has prospered you.

Rev. J. J. Leberman, for Missionary Society, cash,

\$10 00

Rev. S. R. Bridenbaugh, pledge,	10 00
Chas. Wetzel,	5 00
Prof. D. M. Wolf, cash,	3 00
Rev. T. R. Deitz,	4 50
P. Streible,	50
Rev. A. T. G. Apple & wife,	10 00
Dr. Theodore Appel, books,	9 00
Rev. John Lehr, cash,	5 00
S. D. Wetzel,	2 00
Rev. J. S. Wagner,	10 00
Woman's H. and F. M. Society,	
Orangeville, Ill., cash,	10 00
Charles Santee, pledge,	100 00
Rev. S. Z. Beam and wife, pledge,	10 00
Mission Band, Xenia, Ohio, cash,	10 00
Mrs. S. B. Yockey, Miss. Band,	
Xenia, Ohio, cash,	10 00
Woman's Classical Mis. Soc., North-	
ern Ill. Cl., cash,	7 66
Woman's Miss. Soc. of Miami Cl.,	
cash,	26 34
Dr. D. B. McCann, pledge,	10 00
May God bless the givers, and may it stir up others to give to the good cause.	
F. W.	

## ANNUAL MEETING OF THE CLASSES.

Synod of the North-West.

Missouri—Prairie City, Missouri, August 16th, 1888.

Central Synod.

Erie—Youngstown, O., June 13th, 1888.

Synod of the Interior.

Iowa—Boulder, Sept. 26th, 1888.

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1 | has been before the public now about ten years, and in that time has proved itself to be all that it has been represented.

2 | It is purely vegetable, contains nothing harmful, and DOES purify the blood and CURE disease, as it puts the kidneys, the only blood-purifying organs, in complete health.

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5 | H. H. Warner & Co. do not cure everything from one bottle, they having a specific for each important disease. Fight shy of any preparation which claims infallibility.

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## Warner's Safe Cure

## ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

## Acknowledgments.

## Sioux City Mission.

Received from March 1st to June 2d, 1888.

Miss. Soc., St. Paul's cong, Rev. J. M. Evans, pastor,	\$10 00
Ladies' Soc., Ref. ch., Hartville, O.	10 00
Grace chapel, Easton, Pa., Rev. C. W. Levan, pastor,	10 00
Hellertown chge, Pa., Rev. Dr. Koplin, pastor,	10 00
Woman's Missionary Soc., St. Paul's church, Meadville, Pa.,	10 00

Thankfully received,

MRS. J. A. KELLER,

Treas. Gen. Synod W. Miss. Soc. Hartville, O., June 4, 1888.

## PHILADELPHIA MARKETS.

## WHOLESALE PRICES.

Monday, June 11, 1888.

BREADSTUFFS.—Flour, Supers, \$2.75@3; do. extra, \$3@3.25; Pennsylvania, family, \$3.85@4; Pennsylvania, roller process, \$4.20@4.35; Western winter, clears, \$4.10@4.40; do. straight, \$4.40@4.75; do. patent, \$4.75@5.20; Rye Flour, \$3.75 per bar.

WHEAT.—We quote No. 2 red in export elevator at 98½¢; June, 94¢; July, 93½¢; August, 90½¢; September, 91½¢.

CORN.—Sales of 1800 bushels. No. 2 mixed on track and in Twentieth street elevator, at 6½¢; June, 6½¢; July, 6½¢, and 6½¢ asked for August.

OATS.—Sales of 1 car choice No. 2 mixed at 41¢. 2 cars ungraded white at 43@43½¢, No. 3 white, at 42¢; 5 cars No. 2 do. short storage, at 43½@43¾¢; June, 43¾¢; July, 43¾¢, August, 39¢; September, 37½¢.

PROVISIONS.—We quote Mess Pork at \$16; family Pork, at \$16.50@17; shoulders in salt, 6½¢@7¢; do. smoked, 7½¢@7¾¢; breakfast bacon, 10¢; Loose butchers' Lard, 8¼¢@8½¢; city refined 8¼¢@9¼¢; do. steam, \$8.75@8.87½¢. Beef Hams, \$16@17; smoked beef, 12@13¢, sweet, pickled hams, 10½¢@11½¢; city family beef, \$8.50@9 per bar. City Tallow in hogsheads, 4¢, and do. country, in barrels, 3½¢@4¢.

POULTRY.—We quote live fowls at 8@9¢. for hens and 11¢. for mixed lots: live spring chickens, 12@18¢. for small and large sizes, dressed fowls, choice to fancy near-by 12@13¢.

EGGS.—Western at 16½¢, and Pennsylvania, and near-by brands, 16@17½¢.

BUTTER.—We quote creamery extra, 20¢; do. fair to prime, 18@19¢; creamery prints, 20¢.

CHEESE.—We quote New York full-cream choice old white, 10½¢@11¢; do. fair to prime, 8¼¢@9¼¢; Ohio flats, new, 9¼¢.

REFINED SUGARS.—Powdered, 7@7 1-16¢; granulated, 6¼¢@6 13 16¢; Crystal A, 6 11-16¢; Crown A, 7¢, and confectioners' A, 6½¢.

COTTON.—10½¢. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at \$18.50; do., fair to good, \$17@18; Rye Straw, \$26.50 for straight without wood.

FEED.—We quote 1 car prime Winter Bran at \$17@17.50 per ton.

PETROLEUM.—7½¢. for 70 Abel test in barrels, and 9¼¢. for 110 test in plain cases.

"Bobby," said his father, with an ominous look in his eyes, "why weren't you at school this afternoon?"

Bobby hung his head. "'Cause I went to see the ball game," he said.

"Is that so? Who won?"

Buckingham's Dye for the Whiskers is in one preparation, and never fails to color the beard a beautiful brown or black of a natural shade.

True to his trust—the big corporation president.

Delays are dangerous. A dollar spent for Hood's Sarsaparilla now may prevent illness which may be expensive and hard to bear. Now is the time to take it, in order to derive the greatest good.

Teachers during vacation, farmers' sons when work is slack on the farm, and any others not profitably employed, can learn something to their advantage by applying to B. F. JOHNSON & Co., 1009 Main Street, Richmond, Va.

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Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

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PHILADELPHIA, Monday, June 11th, 1888.

Saturday Half Holiday.  
Answering the question and giving timely notice.  
Commencing first Saturday in July, the store will close  
at 1 P. M. on Saturdays until further notice.

BARGAINS IN COTTON GOODS ECHO THROUGH THE  
aisles like the notes of a song:

Ginghams, 10 to 50c.  
Sateens, 12½ to 37½c.  
Seersuckers, 5 to 12½c.  
Shirtings, to 15c.  
Crazy Crepe, 12½c.

LINEN LAWS. SHEER, CLEAN, COOL. HOT WEATHER  
stuff that won't wash mean or fuzzy. White grounds,  
colored spots and figures, 22, 30, to 40c. Also solid color  
grounds of navy, black, white.

Linen Crepe Towels, 12½c. Spongy, generous.  
You've seen them before, but never a more cheerful  
money's worth. On a special counter near middle  
of Chestnut street entrance.

Large Plaid Linen suitable for Children's Dresses.  
You and we have thought it good value at 20 cents. To-  
day, 15 cents.

10 inch Sheeting Linen, 68 cents. Grand value.  
Ladies' White Unlaundered Initial Handkerchiefs,  
12½c. Broken lots.

The whole Linen section is a-brim with things in  
which the value is just as big.

FLANNELS IN FILES AND PYRAMIDS. FOR ANY USE.  
New comers among the striped French Printed Fan-  
nels. Striking color contrasts. These are the styles  
that figures as "blazers" and Tennis Suits in upstart  
dom. We have all along had the biggest and finest  
stock of these Flannels we know of. Fresh patterns keep  
coming just the same. 65c.

A new Ceylon Flannel. Made by the famous Gingham  
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and checks. Scotch thrift and honesty in these Cey-  
lons. Cotton and wool, light and strong, no shrinking.  
50c.

CURAINS OF SOFT, SWAYING COLOR, OR CRISP,  
creamy mesh. Cottage or palace.

Canvas (special), 90c a pair.  
Nottingham, \$1 and \$1.25 a pair.  
Tamboured Muslin, \$3.75 a pair.  
Madras, colors (special), \$3.50 a pair.

These only suggest. A roomful of sorts.

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Absolutely Pure.

This powder never varies. A marvel of purity,  
strength and wholesomeness. More economical than  
the ordinary kinds, and cannot be sold in competition  
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phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

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bright women are  
now using JAMES PYLE'S  
PEARLINE, the BEST wash-  
ing compound ever made.

Better than soap—better re-  
sults—saves the rubbing and  
wear—economical.

Be bright yourself, and try  
this modern way of washing  
and cleaning.

Every grocer has PEARLINE.  
Avoid dangerous imitations.

JAMES PYLE, New York.

10,000 AGENTS WANTED TO  
SELL OUR  
CAMPAIGN BIOGRAPHIES.  
Will be first out. Best, cheapest, and go like wild-  
fire. Secure territory at once. HUBBARD  
BROS., Phila., Pa.

## IN WHITE GOODS

WE SHOW

## Lace Striped Lawns

In the following styles:

CREOLE, PRIMROSE,  
CORSIAN, MARGATE,  
AND CIRCASSIAN.

They are all suitable for Aprons and Dresses, and  
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## Large and Small Lace Plaids

In the following styles:

CANTERBURY, FLORENA,  
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## Plaid Lawns

In a variety of broken bars. Styles:

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## Clipped Mulls,

A soft, sheer fabric, with Dice and Block Patterns.

## White Corded Piques,

Fine and Heavy.

At from 12½c. to 45c. per yard.

## Striped and Plaid Piques,

In four styles,

At from 18c. to 28c. per yard.

## Fine Corded Piques,

With small raised dots and figures, in four patterns.

## Nainsook Checks and Stripes

In variety of styles,

At from 10c. to 37½c. per yard.

## India Linens,

At from 10c. to 50c. per yard.

## Victoria Lawns,

At from 10c. to 37½c. per yard.

## Marabout Plaids,

Large and small broken bars, in Black and White,  
Pink and White, Blue and White, Tan and Ecru.

## Palermo Stripes,

In Pink and White, Blue and White, and Black and  
White.

## Roman Stripes,

In four styles, white ground, with pink and blue  
combination stripes.

## Roman Suitings,

In two styles, white ground, with red and black  
combination bars.

## Linda Stripes and Plaids,

In four styles, cream ground with red bars and  
stripes, and cream ground with blue bars and stripes.

## Tambour Striped Zephyrs,

In three styles, Pink, Blue, Ecru and Dark Brown  
grounds, with wide and narrow lace stripes.

## Satin Plaid Zephyrs,

In Light Blue, Pink, Red, Navy Blue and Brown,  
with large and small satin bars.

## Rayon de Satin,

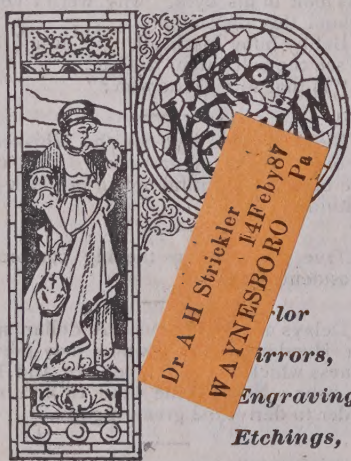
In three styles, in Pink, Cream, Peach and Light  
Blue grounds, with Light Blue, Serpentine, Green, Ma-  
hogany, Brown, Blue, Black, Red and Gobelin Blue  
Figures.

## Primrose Stripes,

With Blue, Cream, Heliotrope and Pink grounds,  
with Blue, Heliotrope, Red and Mahogany Figures.

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Telegraph and Express. Six Stations.  
Three railroads in radius of 1 mile. Rural  
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near. Trees planted, streets graded; long,  
wide avenues. Healthy location, high  
ground, beautiful view. The place for a  
home. Moral and religious people invited.  
The manufacture and sale of intoxicants and  
all nuisances strictly prohibited. Midway  
between Philadelphia and Chester, with  
growing towns on every side, and constant  
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new, progressive city.

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\$100 AND UPWARD  
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\$600 to \$1200 PER  
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